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# THE AMERICAN MISSIONARY.

"To the Poor the Gospel is Preached."

JULY, 1881.

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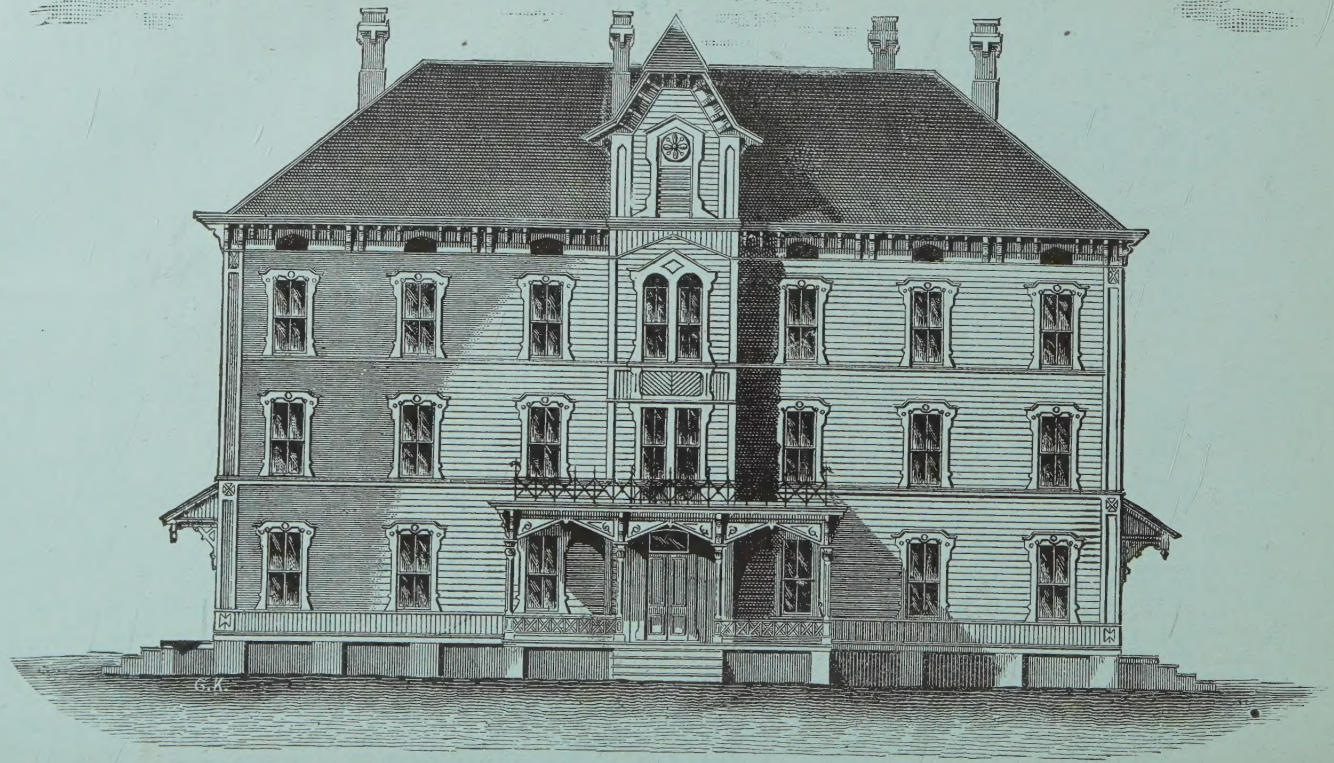

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THE

# AMERICAN MISSIONARY.

VOL. XXXV. JULY, 1881. No. 7.

## American Missionary Association.

### OUR ANNIVERSARY REPORTS.

We devote an unusual amount of space in this number to reports of the closing exercises of ten of our educational institutions at the South. Next month we purpose to add reports of others whose anniversaries occur too late for mention at this writing. It will be seen that the year has been an unusually prosperous one. The number of students, either of advanced grade or seeking for a higher education, has been larger, perhaps, than during any previous year. We note especially the large number of boarding students, and also the fact that the accommodations for them are by far too limited in many of our schools. The growing disposition of our students to continue their studies through as many months of the year as possible is a fact of much significance. It will be remembered that our missions have been richly blessed by outpourings of the Holy Spirit, and that a goodly number—sometimes whole classes—have indulged the hopes of a new life. Most of these will go forth to teach during the summer, and the rich experiences through which they have passed will prove of great value to them in their work. We know of no class of people needing the prayers of our patrons more than these. Perhaps the influence of our institutions upon the leading minds of the South, and especially upon those interested in popular education, was never so great. Governors of Southern States, mayors of cities, presidents of colleges, representatives of the pulpit, the bar and the press, attend our anniversary exercises, and enter heartily and with appreciation into the spirit of the work. We believe any one who will read the reports referred to will find much occasion for thanking God and taking courage.

The reports of the exercises at Hampton, Va., and Fisk University, Nashville, Tenn., were written by Virginians, and give a good idea of the drift of thought concerning our institutions among the better class of Southern people.

## A BRIEF VIEW OF THE SITUATION.

The gift of Mrs. Stone of $150,000 for new buildings at Fisk, Atlanta, Talladega, and New Orleans; the new educational institution at Austin, Texas, and our new churches organized the past year at the South, make additional demands upon our treasury. The churches should not be left to a feeble struggle for life, but be aided to a vigorous growth. The additional facilities at the schools mentioned, and the new institution in Texas, mean an increased number of students to be aided, and increased expense for teachers, for insurance, repairs and other incidentals. Our work among the Chinese in California calls urgently for enlargement; in fact, the continued existence of such a work means continued growth with increased expenditures.

A great pressure has been brought to bear upon us to do more for the education of Indian youth; but the work cannot be done without money. The success, however, at Carlisle and Hampton indicates clearly the hopefulness of doing much more. Mr. Arthington, of Leeds, England, has paid over £3,000, and British Christians have given a like amount, for a new mission on the Upper Nile, in East Central Africa; but the opening of the Arthington Mission will require $10,000 annually for its support.

It will be seen by these statements that the entrance to our different fields of labor has been thrown open more widely. We must settle the question as to whether we shall enter; but to enter means continued and efficient occupancy. "Occupy till I come" is the command of the Great Teacher. The gate is not open to a haven of rest, but to a field of labor, and additional labor calls for additional expense. Nothing short of an increase of 25 per cent. of the income of the Association will be adequate to meet the increased demands. The pastors and officers of the churches are our most effectual helpers in raising the amount required. Will they not come to our relief right early? The people will give of their means if the work and its wants are properly presented to them; and if God has set before us these open doors, surely He will add His blessing as we enter.

## INTEMPERANCE IN THE SOUTH.

One of the "decisive battles" to be fought by and in behalf of the colored people of the South is on the field of intemperance. Slavery made this vice impossible. Emancipation, with all its manifold blessings, opened the gates to its entrance, and these once opened, it now pours in like a flood.

The cannonading has already begun in some of the Southern States in regard to prohibition, local option and other legal safeguards; but in this, as in other battles, small arms and the hand-to-hand fight must win the victory. Man by man, must the victims of this vice be warned and rescued, and especially must the young, individual by individual, be instructed, warned, pledged to personal abstinence, and enlisted in the work of

saving others. The schools of the American Missionary Association are the very citadels of drill and equipment in this warfare. Their students must be the vanguard in the onset, and the "old guard" that "never surrenders" in the hottest fight.

We rejoice to know that our schools and their students are alert and active in their duties in this respect. Temperance literature and the prayers of God's people are invoked in their behalf.

## THE LAST MAN.

REV. C. P. OSBORNE.

The first man is named by sacred history. Scientific prophecy ventures to tell us who the last man is to be.

Prof. Alphonse de Candolle, son and successor of the great naturalist, wrote, a few years since, some interesting speculations on the probable future of the human race. This paper was deemed of sufficient value to be republished in the Annual Report of the Smithsonian Institution at Washington, for the year 1875. In the course of his discussion the eminent writer shows reason for believing that the last man is to be, not one man, but three. The future history of mankind, leaving out of the account any possible catastrophe that might suddenly extinguish the race, will be, in his view, somewhat as follows.

For an extended period the population of the globe, favored by improved methods of agriculture, by migration to unoccupied lands, by general prevalence of peace consequent upon higher morality, will increase until the world is stocked with inhabitants to its fullest capacity. Then, after a period, will begin a process of depopulation. The conditions of life in the colder regions will be greatly changed by growing scarcity of the fuel supply; the world's stock of minerals will be gradually exhausted by rust and wear, which will bring an end of ships, railroads and commerce, and thus increase the difficulty of maintaining life; and the incessant action of water, ice and air will constantly diminish the land area of the globe, until only mountains will remain as islands above the surface of the sea. Under the combined action of these agencies, the principles of natural selection and survival of the fittest will come into play with decisive effect, and in the struggle for life the weaker races will one by one succumb and disappear. Three races, however, exhibit qualities which fit them to survive beyond all others.

1. The white race, as represented by Europeans and their American descendants, thanks to their intelligence and habitual bravery, skill, and the confidence they can place in each other, will sustain the struggle. 2. The negroes also will prevail, on account of their physical vigor, power to resist malaria and to flourish in tropical regions, where the white race rapidly deteriorates. 3. The yellow race, represented principally by the Chinese, will maintain their place, since they have great vigor of stock, a capacity to exist on small resources, and alone seem sufficiently intelligent and robust to struggle in all latitudes with both the other races.

The last man, then, is to be a white man, a negro and a Chinaman. But de Candolle seems to think that the negro may, after all, be the last man of this triumvirate. For the white man, occupying scattered islands in the colder regions, and deprived of fuel, might be exterminated by the more or less periodical invasions of ice from polar regions, while the black man could continue to subsist with little effort on the pulp of tropical melons.

Such is a brief outline of the curious speculations of this eminent savant. Of their value as science or prophecy, of their correspondence with Biblical views of the future of human history, let the reader make his own judgment. The writer simply asks attention to a few obvious suggestions.

1. It is a very significant fact that a man of recognized eminence as a scientist should, in a glance at the probable future of mankind, give so important a place to the despised African. It is a fact that more than justifies all the deep interest of the Christian and the philanthropist in that unfortunate race. Christians are not in any danger of giving undue attention to the claims of the negro upon their prayers and benefactions.

2. The conclusions of science, that the African race is fitted to persist among the latest inhabitants of the earth, are confirmed by the evidence of facts. The census of 1880 produced two genuine surprises. First, the fact that the largest relative increase of population in the United States during the last decade was in the former slave States. Second, that this result was due to the fact that while the increase of the whites of those States was some two per cent. below the average for the whole country, the increase of the blacks was more than three per cent. above that average.

It is thus demonstrated that negroes are not to be numbered with those races which, like Australians, Hawaiians and American Indians, fade away and disappear in the presence of more civilized races. The negro in warm latitudes has shown his ability, with less than a fair chance, to hold more than his own with the white man. We may no longer hope that the grave problems, social, political and religious, connected with his residence in our land, are to be solved by the gradual extinction of the race. The black man will not die; he must be instructed and evangelized.

3. If we are to have black men and yellow men for our neighbors to the end of time, it is for our interest to be on good terms with them. As a matter of policy it will be best for us to do all we can to make them comfortable—I may even say, companionable neighbors.

## OUR BOSTON ANNIVERSARY.

It will be remembered by our readers that during the last week in May the six co-operative Societies sustained largely by the Congregationalists, hold anniversary meetings in Boston. This year the meetings were held on Wednesday, the 25th. The day was bright and breezy, and the congregations throughout were larger than usual. The meeting of the American Missionary Association closed the morning session.

A report was made by Secretary Woodworth, reviewing, in brief, the several branches of the work carried on by the Association during the past nineteen years. Mr. Woodworth's address was replete with facts and statistics, giving a comprehensive view of the importance, success and necessities of the Association.

Rev. J. F. Lovering, of Worcester, was the first speaker. During his address he mentioned the fact that a negro family of his acquaintance, in Massachusetts, found it difficult to rent a house on account of their color, and argued that if there be such prejudices still at the North, we ought not to be surprised if they yet exist at the South. He related several instances coming under his observation during the war, showing the religious nature of the colored people and their love for knowledge, closing his address with a graphic description of a company of colored women and children singing songs of thanksgiving to troops returning from the war.

Hon. J. J. H. Gregory, of Marblehead, was the next speaker. He urged the work of saving the Freedmen as a duty upon us from a common-sense and statesmanlike view, as well as from a religious consideration. He said: "They will never vote safely until they vote intelligently. They will always be at the mercy of others until they can think for themselves. They are not like the Mexicans, who have not changed for a century, but they are eager for knowledge, plastic, and have already made astonishing advances. They spend their money freely, and if educated will like their homes tasteful and attractive. In so low a view as the commercial one, we should be deeply interested for these people. There are only about twenty-five colored lawyers and a hundred doctors among them. In the time of the yellow fever, one of the latter remained through it all and cared for the people. When his work was over, a large company of white citizens gratefully followed him to the depot with a band of music, showing that color is forgotten when there is ability and power."

Mr. Gregory is now building a mission home and remodeling the schoolhouse at Wilmington, N. C., at an expense of about $8,000. These buildings are in close proximity to the new church edifice also built by him, an account of which was given in the American Missionary for May.

## BENEFACTIONS.

—Yale and Hamilton Colleges are to receive $40,000 each from the estate of James Knox, of Knoxville, Ill.

—Dartmouth College receives a bequest of $5,000 from the late Hon. H. C. Burleigh, of Great Falls, N. H.

—Hon. E. B. Morgan, of Auburn, N. Y., has given Wells College, Aurora, $10,000, making his gifts to it upwards of $160,000.

—Col. Gardner A. Sage, of New York, has given $90,000 to the Theological Seminary of the Reformed Church in America, situated at New Brunswick, N. J.

—Hon. J. J. H. Gregory, of Marblehead, Mass., has recently added to his gift to the A. M. A. of $3,600 for a church at Wilmington, N. C., $3,500 as the first installment for a school building to be erected in close proximity to the new church.

—A banker of Altenburg recently bequeathed $187,000 for endowments in the University of Jena. The government of Saxe-Altenburg, however, retained $54,000 of the amount as legal duty, thereby reducing the endowment to $133,000.

—Col. C. G. Hammond, of Chicago, has offered $20,000 towards establishing an endowment fund of $80,000 for the Congregational Theological Seminary of that city. Not long since Mr. Hammond contributed $25,000 for a library building to the same institution.

*The endowment of the young institutions for the education of colored people South, presents a fine field for the exercise of such wise charity as is shown in some of the liberal donations above.*

## GENERAL NOTES.

### AFRICA.

—Dr. Laws, of the Scotch Mission on Lake Nyassa, discovered two coal seams on the north-eastern end of the lake.

—The Akankoo Gold Mining Company has ordered the explorer Cameron to go to the Gold Coast to study the mineral ores of the grant which it holds.

—Dr. Lanz has exploded the theory of converting the Sahara into an ocean. He reports that the most depressed portion of El Juf, the body of the desert, is nearly five hundred feet above the level of the sea.

—M. Harold Tarry, a member of the French Sahara commission, has discovered, south of Wargla, the ruins of the large city of Cedradra buried under the shifting sands. A mosque and nine houses have been excavated containing columns, statuary and charred manuscripts.

—The village of Roumbeck contains a hundred *toukouls* (cabins built upon piles to preserve them from the ravages of the white ants). This is the chief place of the province of Rohl. Here are collected ostrich plumes, caoutchouc, tamarinds and cotton, which are sent to Khartoum.

—The efforts of the French to find tracing for a railroad across the Great Desert to Timbuctoo have met with disaster. The great expedition under Col. Flanders, when nearly across the desert, was, according to most reliable reports, attacked by the hostile natives and destroyed.

—Dr. Oscar Lanz, the leader of the German expedition to Timbuctoo, has accomplished the object of his mission. He started from Morocco, taking a south-easterly course across the Great Desert. In returning he followed the route to the westward toward the Senegal river, arriving safely at St. Louis on the coast, after experiencing many delays and hardships. He went in the disguise of a Turkish physician, taking with him one Italian and five Arab servants.

—Timbuctoo is described as lying on the southern edge of the Sahara

near the Niger, is five miles in circumference, and surrounded on all sides by plains of white sand. Its population has decreased, many of the houses are in ruins, but it is still the most important city in Central Africa and the great emporium for the slave trade of those regions.

—Dr. Holub is preparing to start for the Cape of Good Hope, from whence he will travel towards the interior of the continent, with the expectation of coming out at some point on the Mediterranean. Although his trip is essentially a scientific one, he will not neglect the commercial question. He is connected with important houses of Vienna, with which he will attempt to establish relations with the tribes of the interior of Africa.

—On his return from Bahr-el-Ghazal, Gessi found Khartoum very different from what he had seen it three years before. The European colony had transformed it. The Catholic mission had become the instructor of the population. The traders had imported all the products of European industry. Houses with magnificent stores had been erected, and one could obtain there all that was required for modern civilization. It had become a centre of exportation for the products of Soudan. To remedy the inconvenience of expensive voyages, they already thought of establishing in the neighborhood a permanent place for receiving the wax, rubber and ivory which they brought from the more central countries.

—The French missionaries who are in the Egyptian Soudan complain that the slave trade is more active than ever, and that far from taking measures to prevent it, the regular troops take part in the plunder in the neighborhood of the White Nile, where they capture thousands of slaves of both sexes and all ages. One of the missionaries saw at Fachoda a number of children taken to the slave market. Another reports that the mountains south of Kordufan are inhabited by a very beautiful race of negroes, who have resisted all efforts of the proselytizing Mussulman. These are sold at high prices, and the slave-hunters regard them as a favorite prey. This missionary also relates that a dozen valleys were recently ravaged by the Bagarahs.

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### THE INDIANS.

—In British America, during the past 20 years, more than 13,000 Indians have been received into the Church of England.

—There is a church organization at Fort Wrangel, Alaska Territory, among the Stickenn tribe of Indians, with a membership of about forty. In connection with this, an industrial school and home for girls has been established.

—The Indians at present in close relations with the Presbyterian church number about 16,000, and may be divided as follows: Mohave, 838; Chimehneva, 200; Coahuila, 150; Cocopah, 180; Pima, 4,500; Maricopa, 500; Papago, 6,000; the San Carlos, White Mountain, Coyotero, Tonto, Chiricahua, Cochise, Ojo Caliente, Yuma and Mohave Apaches, 4,878; Hualapai, 620; Yuma, 930; Suppai, 75; and Quacharty's, 400.

These are grouped into the three agencies of Colorado River, Pima and San Carlos. They number 2,218 children of school age. They had 7,700 acres of land under cultivation, and raised 43,333 bushels of wheat, 2,493 of corn, and 10,833 of barley and oats.

—Some poet at Carlisle Barracks, Pa., has set forth the merits of the Indian training-school at that point as follows:

"The Garrison, where tap of drum was rule,
Is now the famous Indian Training School.
In days of yore, the Soldiers there were taught
That RED MEN'S USE WAS ONLY TO BE FOUGHT.
But note the change! The reign of Peace is near,
The ploughshare conquers deadly sword and spear.
The cunning pen shall in their swarthy hand
A swifter missile be than burning brand.
Their only WATCH-FIRE shall be REASON'S LIGHT—
Their only WARFARE, BATTLING FOR THE RIGHT."

## THE CHINESE.

—It is a significant fact that nearly all of the thirty men-of-war composing the fleet of the Chinese navy are commanded by European officers.

—The Young Men's Christian Association at Tokio, Japan, consisting wholly of natives, has concluded to start a religious magazine.

—During the past eight years, which will measure the time of actual service of the Protestant missions in Japan, the work has been so far advanced that at present there are 160 missionaries, with 50 churches organized and a total membership of 8,000. There are also schools, dispensaries, colleges and publishing houses, which circulate the Scriptures and religious reading in all parts of the empire.

—It is reported, concerning the Chinese boarding-school for boys at Ningpo, that nothing has appeared for years that seems to so fully enlist the interest and co-operation of all the natives. Although the school is under native management, the foreign members of the Presbytery with which it is connected have a voice in its affairs. Contributions for its support have been given freely both by the converts and heathen people. It seems that the method pursued is similar to that carried on so generally in the A. M. A. schools South.

—Lai Tip, a Chinese laundryman, was recently murdered on Spring Street, New York, while returning from the Sunday-school of the Reformed Presbyterian Church. It appears he was set upon by two or three roughs, and while stooping to recover his hat, which had been knocked off, received from a knife fatal wounds from which he died on the third day. His funeral was attended by Rev. Drs. Hall and Crosby, and he was buried amid a large attendance of Chinamen at Machpelah Cemetery, Hoboken, N. J. The murder was most shameful and unprovoked.

## ITEMS FROM THE FIELD.

FLATONIA, TEX.—"The box you spoke of in your letter was received last week. Maps are just what we need and will be a great help. Almost everything was of use, and I consider it a very valuable box, unusually so. I would like to give my heartfelt thanks to the donors if I knew them. Please do so for me. I know that those who keep up the supplies at home like to be assured that their gifts are appreciated."

COLORED SUNDAY-SCHOOLS, N. C.—"Happy Greeting" Union Sunday-school is the name of one of eight schools organized during the last two months by a missionary of the American Sunday-school Union in North Carolina. "This name," he writes, "was adopted by a cheerful crowd of colored people." Another of these schools is called "Valley Home." Very few among those people were able to read the Bible. In a class of twenty-five, only one could tell the name of the first book in it. Some said that Jacob built the ark. When asked how the Israelites expressed their joy after crossing the Red Sea in safety, one said: "I s'pose, sir, dey shot off big guns and holler'd!" and all present nodded their assent.

# THE FREEDMEN.

REV. JOS. E. ROY, D.D., FIELD SUPERINTENDENT, ATLANTA, GA.

## ANNIVERSARY REPORTS.

### HOWARD UNIVERSITY.

Commencement Exercises of the Theological Department of Howard University were held in the Memorial Lutheran Church, Fourteenth Street and Vermont Avenue, Washington, D. C., Friday evening, May 6th, 1881, at 7.45 o'clock. A large audience of white and colored friends was present, including various U. S. Senators and other persons of influence.

ORDER OF EXERCISES.

Music; Prayer by Rev. W. W. Patton, D.D., Pres. Howard University; reading of the Scriptures by Rev. J. G. Butler, D. D.; Music; Addresses by Graduates; The Perpetuity of the Church, by Emory W. Williams, Prince George's Co., Md.; Man, a Religious Being, by William A. Shannon, Washington, D. C.; Music; The Christian Minister, by George V. Clark, Atlanta, Ga.; Our Duty to Africa, by Jarrett E. Edwards, Columbia, S. C.; Music; Address to Graduates, by Rev. Charles A. Stark, D. D., Lutheran, Baltimore, Md.; Presentation of Bibles to the Graduates, in behalf of the Washington Bible Society, by Rev. A. W. Pitzer, D. D.; Conferring Certificates, by Rev. J. G. Craighead, D. D., Dean Theo. Dept. The addresses were of a creditable character and gave promise of future usefulness.

The following persons connected with the Congregational, Baptist, Methodist and Presbyterian denominations, having pursued studies in the Theological Department, now leave the University to engage in the work of the Ministry in their respective churches: George V. Clark, Atlanta, Ga.; Thomas H. Datcher, Washington, D. C.; Jarrett E. Edwards, Columbia, S. C.; John H. T. Gray, Prince George's County, Md.; Thomas H. Jones, Baltimore, Md.; William A. Shannon, Washington, D. C.; Emory W. Williams, Prince George's County, Md.

HAMPTON INSTITUTE.

REPORTED BY JUDGE WATKINS, A VIRGINIAN.

Those whose good fortune it was to be present will "not willingly let die" the pleasant memories of the Commencement day at Hampton, Va., on the 19th May, 1881. Representatives of widely circulated journals have made public record of many good things said and done on this occasion. Some of the incidents will interest readers of the MISSIONARY.

The illness of Mrs. Garfield, regretted by all, prevented the President's attendance. General Howard, Governor Holliday of Virginia, Rev. Dr. Potter, and other representative men and women, contributed largely to the pleasures of the day. The full and most interesting report to the corporation of Principal Armstrong gave satisfactory evidence of the God-blest success and continuing usefulness of this noble enterprise. A large edition of this valuable paper will be issued, and will, it is hoped, be widely circulated. No report of any year in Hampton's history has been more satisfactory.

An account of the public exercises of the day for the MISSIONARY must necessarily be brief. At 8.30 a. m. the new Academic Hall was dedicated. Bishop Payne, of the Colored Methodist Episcopal Church, in most appropriate words and manner, offered the dedicatory prayer. General Howard followed in an address of marked ability, and of broad and liberal and most approved views, admirably presented, basing his brief and pertinent remarks upon the duties of the hour in reference to the negro on the editorial in the Memphis *Appeal* reproduced in the May MISSIONARY. Governor Holliday, of Virginia, was introduced to General Howard. Both had lost an arm in battle. With their left hands in cordial grasp, they exchanged fraternal salutations. The incident gave unaffected pleasure to all who witnessed it.

The corner-stone of the Stone Memorial building, for colored girls' industries (the generous donation of Mrs. Stone of Massachusetts), and the corner-stone of the Indian Girls' building, were laid. The Rev. Dr. Strieby, president of the corporation, delivered the address in the first, and Rev. Dr. Potter, of New York, in the latter of the ceremonies. Both gentlemen performed the duty assigned them most acceptably to the friends of the institution.

The large and interested audience filled the chapel of Virginia Hall to its utmost capacity to hear the public addresses of six of the alumni. These performances were made in excellent taste, the elocution being exceptionally good, and the views were expressed in a style and range of thought above the average Commencement orator, and reflected honor on the *Alma Mater* and her sons and daughters.

In appropriate terms General Armstrong introduced General Howard, Dr. Potter and Governor Holliday, of Virginia, whose words of wit and wisdom were enthusiastically received. His Excellency, who is a Christian gentleman of enlarged views and a broad-gauge statesman, gave cordial welcome to the strangers within the gates of the Old Dominion, and in fitting words of sincere and merited commendation approved and indorsed all that had been done and so well done at Hampton.

Much more might be said; less could not be said. God will, it is not doubted, continue to call from Hampton to His service Christian men and women, *workers* in His vineyard, who will illustrate that

> "Peace hath her victories
> No less renowned than War."

The Hampton Institute is becoming more known and appreciated in Virginia and the neighboring States. Its alumni are occupying positions of practical usefulness, and discharge the high duties of good citizens well and faith-

fully. Virginians believe that Principal Armstrong is emphatically the right man in the right place, and that, with General Marshall, Miss Mackie and others on his staff, he will push forward the good work in which they are engaged, and will continue to merit and receive the grateful appreciation of the people of the commonwealth. Above all, they invoke that blessing of God in the future which has been so signally manifested in the past.

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### FISK UNIVERSITY.

PROF. C. C. PAINTER.

No one can properly appreciate or understand Fisk University who does not take into account the model school whose unique anniversary exercises occurred on Thursday p. m., preceding those of the University proper. The school is under the management of Miss Irene Gilbert, who is assisted by students from the Normal Department. The excellency of her work is not found alone in the perfection of drill which every exercise shows, but in the exquisite finish of whatever work is done. A recent graduate from Williston Seminary and of the Sheffield Scientific School, with whom I visited this school one day when it was not on exhibition, and examined the children's work in map drawing, declared that he had never seen any work of the kind that compared with it. The exhibition given by these children made it easier to understand the uniformly excellent work apparent in all the classes of the higher grades witnessed during the three days' examinations of the next week. Miss Gilbert trains up the child in the way he should go, and in the higher departments he does not depart from it.

The Baccalaureate sermon of President Cravath on Sunday afternoon, from Heb. xi. 27, "For he endured as seeing Him who is invisible," was able and timely; well calculated to inspire his hearers with the faith and courage requisite for the great work which lies before them as leaders of their emancipated people through the wilderness which still surrounds and stretches out before them, after sixteen years of wanderings.

A rainy evening gave a much smaller audience to hear Dr. G. D. Pike's missionary sermon than would otherwise have greeted him. He must be a laggard indeed who, hearing the Doctor on his favorite theme of missions, does not become inoculated with something of his divine enthusiasm.

Space cannot be given for even a full programme of the exercises, which filled to the full Monday, Tuesday, Wednesday and Thursday; examinations in the mornings until 1 p. m., and exhibitions in the evenings by the Normal School, the Literary Society and the College Preparatory Class; and it would be exceedingly commonplace to say, what simple truth demands should be said, that they were all excellent. One of the visitors said at the close of the Normal School exhibition on Monday, that he did not expect to hear anything better even from the graduating class; but on Thursday candidly admitted his mistake, as there was just such advance as there ought to have been to mark the advanced grade of the pupils. Perhaps, instead of giving a programme of these exercises, it will prove more profitable to state impressions derived from them.

This was the first time the writer has had the privilege of attending the closing exercises of this or of any school for the education of these people. Brought up among them, and always accustomed to regard them as inferior, he shared until recently the feeling so prevalent that in their education nothing more should be attempted than a fair common school training. This is not the place in which to argue that there is urgent need that the leaders of 7,000,000 people, who are to be redeemed

from ignorance and lifted into a plane where they shall command the respect of those who are now unjustly prejudiced against them, shall be thoroughly disciplined and broadly educated; but it is the time to express the opinion of the writer, and of several others who attended with great interest these exercises, with something of his prejudices, that these students showed conclusively that they are capable of taking on the same culture, and under it of reaching the same excellencies of thought and discipline, as the more favored whites attain under like training; and that an objection to their higher education must be based on other ground than their inability to receive it, or the need of their race for such leaders as this school is sending out from year to year.

A gentleman, native of Tennessee, who has recently been called from the presidency of a Southern College to the management of the educational work of the State, was present during the commencement exercises, and contrasted them with those of the graduating class of the first institution of the State for whites, in terms so complimentary to the negro students, that, out of deference to the whites, his language will be omitted.

This work is no longer tentative. Both the possibility and value of it have been fully demonstrated, and the urgent demand is that the University shall be fully equipped for it. The point has been reached, in the estimation of all who know anything of its history, needs and opportunities, when it must be enlarged or suffer irreparably. It was, therefore, with gladness of heart that a large number of its friends, white and black, from the city and from other States, gathered to lay the corner-stone of Livingstone Missionary Hall on Wednesday afternoon.

Gen. Fisk presided most felicitously, and the address of Dr. Strieby was in every way happy and inspiring. It was a regular love feast, not simply because there was so much of the Methodist element in it, as represented by the General and his excellent lady, and Dr. McFerrin—"a rebel who fought on the last ten acres left for the rebellion to stand upon," and who overcame great obstacles to get out to the exercises, despite attractions in other directions, and made a delightful speech, full of good feeling—but because there was such a flowing together of hearts and good-will from all classes as represented on the occasion. Dr. Strieby should be requested to print his speech in full and distribute it all over the land, and with it should go the eight or ten other excellent shorter speeches which followed, one of which was by the city's treasurer, who came to represent the Historical Society.

There was a poem written for the occasion by Prof. Spence, and read by one of the pupils, Miss Allen, who has remarkable powers as a reader.

The address from Rev. C. H. Daniels, of Cincinnati, which followed the graduating addresses of the class, was able and timely. His theme was "The dignity and value of the individual man." It was every way a manful presentation of a manly subject, and was a fitting *finale* to the very able and manly addresses of the graduating class.

The diplomas were presented by Gen. Fisk in a brief address full of pathos and good sense, with happy allusions in each case to the theme of the recipient's address. After this came the Alumni dinner, plain and substantial, and the speeches following, which were fully up to those of older and more pretentious societies.

And thus closed the fullest and most hopeful year in the history of this institution, which is beginning to excite the deepest interest among the people of the State, who are awakening to the fact that it is offering the only solution to many dark problems which to them seemed without an answer, or at least one that had anything of hope in it.

We cannot better close this article than by giving the following extract from an editorial from the *American*, the ablest and most influential paper of the State :

"In the proceedings at the Fisk University, yesterday, another step forward was taken in the way of providing material means for that moral and intellectual growth which is going on silently as a great institution grows and roots itself firmly in the society around it. Universities are not created in a day, nor at all by money, although money is a necessary agency. They grow. The Fisk is passing through with comparatively the early stages of growth, when we compare it with the ideal which finds place in the dreams of its enthusiastic laborers—dreams which enfold the future result. We doubt if the public, although it lend a hearty sympathy and approval, and expect good to flow from it, begins yet to realize the work this institution is to perform. We doubt if there is such appreciation anywhere existent or possible except in the dreams of its enthusiast laborers. These in some way comprehend its future. But the Fisk has had to adapt itself in more ways than one. At first it encountered, as a matter of course, but cold approval from the wealth and culture of Nashville—not hostility, but approval from a languid and cold judgment. But perhaps the hardest task has been to adapt itself to the negro himself. To secure the cold approval of intelligent judgment was apparently easy ; to go a little further and secure aid, if it were necessary, would not be hard ; but to lift the negro up to appreciate New England culture and conservatism and quiet labor, is like bringing him, in his early religious experience, to accept the calm conservatism and quiet demeanor of the Catholic, Presbyterian or Episcopal churches. In vain is he solicited to enter the intellectual stage of religious experience, when nature tells him that his stage is the emotional, if indeed it be beyond the sensuous. This is the task Fisk has set itself, and is performing, and performing well. It is encountering, and has encountered, a world of prejudice from the very race it seeks to elevate, and must content itself with working upon and with the *creme de la creme* of the race in the South, while it cannot as yet reach the vast mass unless it let itself down, and we believe that so long as its present laborers are at the helm it will insist on drawing others up and never let itself down. It has a great and widening field, which it is worthily filling, and in the labor of regeneration of a race, no agency will have a higher, or indeed so high a place as this conservative school, which is filling so difficult a position.

"We are not unmindful also of the necessity for quite other laborers in the regeneration of this race. It is just as necessary in school as in church that this yet blind and emotional creature, 'crying for the light with no language but a cry,' shall have tendance suited to his condition and upon his own level."

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TOUGALOO UNIVERSITY.

The annual examinations in this institution began on Thursday, May 26th, continuing Friday and also Monday forenoon. Many friends of students were present from various parts of the State. The forenoon of Sunday was taken up with the Sunday-school, with its very instructive lessons from the parable of the talents, and immediately following this a temperance Bible reading, with its intensely practical and stirring appeals. The latter was especially timely, inasmuch as a large number of temperance tracts, pamphlets and papers had been distributed to all the members, just before, for circulation as they return this summer to their own homes, or go forth to engage in teaching. Supplied in this way, the students from this school are the means of disseminating through the State a great deal of good temperance literature, and are enabled to organize a

multitude of little temperance societies.

It will not be amiss to note the fact, as illustrating the high value of just this sort of work, that besides these societies established by the students of this University, there is no kind of temperance organization among the colored people in the State. At the same time, the prevalence of drunkenness, and of the habit of drinking among all classes, is appalling. The following incident shows the crying need of a *reform movement:* A colored church not far from here had communion service, and when it was concluded, the pastor and deacons tarried, and following, as they believed, (?) the instruction of the Bible, where it says, "drink ye all of it," consumed what was left of the generous supply of wine, and thus made themselves beastly drunk.

Sunday was filled up with impressive services. In the afternoon the Lord's Supper was commemorated, and five of the students united with the church, receiving the rite of baptism. In the evening, Dr. Strieby preached a sermon from the text, "And now also the axe is laid unto the root of the trees: every tree, therefore, which bringeth not forth good fruit is hewn down, and cast into the fire." Every word was listened to with closest attention.

On Monday evening the Preparatory School Exhibition, under the management of the teachers of the Primary and Preparatory departments, was held in the chapel, presenting to a crowded audience a varied programme, made up of recitations, declamations, songs, &c. A prominent feature of this exhibition was a strong and well appreciated temperance dialogue.

It was a manifest disappointment to all when Tuesday dawned cloudy and dark, with every prospect of a rainy time. The exercises of the day were accordingly held in the barn, instead of the grove, for which all arrangements had been made. The forenoon was taken up with the commencement exercises of the Normal department. The orations and essays were presented by members of the Middle and Junior Classes, with the single exception of an oration by the one graduate from the Normal course. As was said on that day, what the graduating class lacked in quantity was well made up in quality. We expect a very high order of work and Christian influence from Henry Lanier.

In the afternoon the interesting ceremony of laying the foundation of "Strieby Hall," the new boy's dormitory, was followed by a procession to the chapel again, where the annual address was given by Dr. Strieby. This was a stirring presentation of the reason why the American Missionary Association is today in the field of Southern Freedmen education, and of exactly what it is aiming to do for the colored race. It was shown how this Association was pioneer in the work, and how, gradually, the most prominent and cultured of Southern gentlemen have come to regard the higher education of the race as possible, and, now, as a necessity to the prosperity and the material advancement of the region.

Col. Power, who with other gentlemen from Jackson had been present through the day to witness the exercises, was then called upon to speak. He alluded to the exercises of the forenoon with appreciation of the orations and essays presented, referring to one of the former as "eloquent," and added a glowing word of tribute to the sweet music rendered by the students. He assured all present that the white people of the State are now in hearty sympathy with the work of the education of the colored race. Immediately after the war, he frankly admitted, the people were not attracted by the idea, but now a better opinion prevails, and they see that education must be given to all, white and black.

H.

## STRAIGHT UNIVERSITY.

REV. W. S. ALEXANDER, D. D., NEW ORLEANS.

We come to the close of another school year with a profound sense of gratitude to God for His guiding Providence, and for His blessing upon the work undertaken in His name. We have had 328 names upon our rolls, with a large average attendance. There has been a marked advance in scholarship, and we are justified in saying with regard to all the pupils, "Our labor has not been in vain." There have been years of decline, since the first burst of enthusiasm after the war, in education; but a better and more hopeful era has dawned, when interest in the general education of the people, and the higher grades of scholarship, is in the ascendant. From this time on, the demand for education among the colored people will be more intelligent and abiding.

### THE EXAMINATIONS.

showed thoroughness of instruction, and aptness in learning and retaining what was taught. Many kind words of appreciation and pleasure were spoken by the visitors and trustees. One of our merchants who attended Professor Jewett's examination of the class in botany said: "What would the planters up in Ouchita Parish say if they should happen in here now and hear a 'nigger' analyzing a Morning Glory?"

### THEOLOGICAL ANNIVERSARY.

While the Theological department has been in existence for eleven years, we have never graduated a student till this year. The theological and literary attainments of the students would never have justified us in doing it. It is little less than a crime to confer an unmerited degree upon a young man. It would not only be a fraud, but a source of constant embarrassment to him. This year we had as a student Mr. A. E. P. Albert, who studied some time at Atlanta University, and who joined our senior class of the University and the Theological school in October. He is a regularly ordained minister in the Methodist Episcopal Church, a young man of culture and ability. On Sunday night he delivered his address, taking as his subject, "Like Priest, Like People." It was able, impressive, and appropriate for the time and the people. The President followed with a plea for an "Educated Ministry;" and then the degree of Bachelor of Divinity was conferred upon Mr. Albert. I trust all subsequent degrees will be as worthily bestowed.

### LITERARY EXHIBITION.

In the afternoon of Commencement day, our University chapel was filled with an intelligent and interested audience. The exercises, consisting of orations, compositions and recitations, were entirely by the undergraduates. We furnished a pleasant entertainment to the citizens, and identified the entire school with Commencement day.

At night Central Church was packed in every part, pews, aisles, vestibule and gallery, with an eager, expectant audience, comprising the best element of the colored population of New Orleans. Such an assembly was never gathered in Central Church before. The audience itself was an inspiration and showed a deep and intelligent interest in the holy cause represented. A goodly number of our white friends were present, and were among the most enthusiastic in their congratulations.

Rev. H. M. Smith, D. D., editor of the *South-Western Presbyterian*, offered the prayer, in which he thanked God for the existence of Straight University and the good it had done.

The five young men composing the senior class, who made their salutations to the audience, represented three of the Southern States, Louisiana, Mississippi and Texas. Their orations were well written and well delivered. One of the orations was solicited for publication by two of the New Orleans papers represented in the audience by their editors

The music, both in the afternoon and evening, was exceptionally fine, and so pronounced by all. It was entirely under the direction of Professor J. M. McPherron, and reflected great credit upon his method and excellence of instruction.

STONE HALL.

The new dormitory for girls will be entirely finished by July 15th.

It must be furnished by the 1st of October. Milwaukee, Wis., West Newton, Mass., and Evansville, Ind., have already forwarded money to furnish and name a room. Others have the money partly raised. Dear friends, come to our help at once. Send $50, if you can. Send $25, or $10, or $5. Do the best you can and at once. It is God's work, and we ask your aid in His name.

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LE MOYNE NORMAL INSTITUTE.

PROF. A. J. STEELE, MEMPHIS.

The passing months have again brought us to where we may look back over the entire work of the year. While we grieve over opportunities lost and efforts to all appearance fruitless, we can, too, rejoice that the "Master of the harvest" has given increase. The year has been one, on many accounts, unusually successful and satisfactory. Never before have we known our pupils so susceptible to all good influences and so ready to receive instruction and guidance from their teachers.

During the year past, the school has experienced a most precious revival, over forty of our young people professing conversion. In our closing prayer meeting for the year, it was found that there were but about a dozen students of the Normal department who had not accepted the Saviour.

In way of school work we have never before secured so satisfactory results as this year has shown. Our attendance has been more constant, and consequently our work more thorough.

A class of eight—five young men and three young ladies—this year complete the course of study, and go out to work at teaching in three different States, one taking a prominent place in the schools at Fort Smith, Ark.

We have for the entire year had the active sympathy and hearty encouragement of the best people of the city; Gen. Humes, a very prominent lawyer and formerly a major-general in the Confederate army, giving the annual address, and the daily papers making full reports of lectures, graduating exercises, &c.

Our industrial work has developed to our entire satisfaction, and by all our patrons and friends is now regarded as a very important and valuable feature of the school.

A class of girls has had careful instruction, with actual practice in the experimental kitchen, in the nature, relative values and healthful methods of cooking different articles of food, including vegetables, meats, breads, pastry, &c., &c. Classes in needlework, knitting, use of sewing machines, &c., have had daily lessons and practice.

We are confident that instruction of this nature can be given in connection with a day-school, without interfering with regular school-work, and at slight expense and small increase of teaching force. I am anxious to have a workshop fitted up where the boys and young men shall receive instruction in woodworking and the ordinary use of tools for that purpose.

We shall have a full and strong attendance for next year. We are having more students from the country, and usually they are those who put to good use the training and instruction they carry from here. Not less than seventy of our students will be teaching during vacation, those of former years with those going out from this year's work. I should look upon our work as of little importance and value if our influence did not extend and multiply in this way.

EMERSON INSTITUTE.

REV. O. D. CRAWFORD, MOBILE.

Three hundred and fifty pupils enrolled for the year, carries our numbers above any point reached since the boarding accommodations disappeared in the "Blue College" fire. Had we possessed boarding facilities and sufficient school-room, the number would have been as near 500 as 350.

Two days of this week were given to the final written examinations, and in some of the departments three days were so used. Thursday was devoted to oral examinations. About thirty visitors favored us—among them Rev. Dr. Burgett, whose name is becoming familiar to your readers as one that appreciates this work of the Association; another, the Rev. W. G. Strong, pastor of the largest colored church in the State. The common sentiment of these judges was that the pupils did remarkably well, and showed that they had received careful and thorough training.

Last night 800 people crowded the Third Baptist Church to witness the closing exhibition. Although the aisles were filled with people standing down to the middle of the house, many turned away from the door. Dr. Burgett offered the opening prayer, and Rev. Mr. Strong pronounced the benediction. All the exercises that came between astonished many, especially the white people present, and gave pleasure to all until the weariness of standing made many persons about the door restless and unduly communicative. The popular judgment is that much progress has been made during the year. Personally, we think many exhibitions at white schools would suffer in comparison with this one.

The future of this people is full of promise.

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SWAYNE SCHOOL.

REV. O. W. FAY, MONTGOMERY.

Prof. Martin and his efficient corps of assistants are deserving of commendation for their hard and thorough work at this point during the school-year just closed. The number in attendance has been unusually large, (the whole enrolment being 644 against 484 last year); but in thoroughness of teaching and in all that constitutes good discipline there has been a decided advance all along the line. Recognizing the fact that the school building has a seating capacity for only about 350, while the average attendance for a part of the year has been 450, the necessity for enlarged accommodations, as well as some of the difficulties encountered by the teachers, will be apparent.

On the principle that what is good for a part is good also for all, there was no favoritism shown in the assignment of parts in the closing exercises. All, "from the least to the greatest," were given *a speech*. Although the average was somewhat reduced near the close of the term, yet, with the more than three hundred to take part, it will readily appear that the "Commencement Exercises" of Swayne College (as the patrons call it), could not all be crowded into a single day. Consequently, in order that a *good* thing might last a good while, it was arranged to devote three evenings to the speaking. Friday evening, May 20th, was given to the exhibition of the Primary department; Friday evening, May 27th, to the Intermediate; and Tuesday evening, May 31st, to the Higher department. The Congregational church proving too small on the first night, the exhibition was held the second and third nights in the M. E. Zion church, with an audience on the last night, which, admitting all members of the school free, and charging an admittance fee of a nickel for adults, netted more than seventeen dollars.

These exercises, consisting of declamations, dialogues, solos, choruses, &c., were creditable entertainments, and gave evident satisfaction to the members of the City Board of Education and

other white visitors in attendance, as well as to the patrons of the school.

Monday and Tuesday, May 30th and 31st, were occupied with the examinations of the several departments. These were entered into by the pupils with a good deal of genuine enthusiasm, and evidenced to the goodly number of visitors present that the efforts in "drill," on the part of the teachers had not been in vain. The "Swayne" is doing good work.

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BEACH INSTITUTE, SAVANNAH.

The school was brought to a successful close to-day. The year has been one of interest and profit, although of trial, on account of severe and, in some cases, protracted sickness on the part of nearly all the workers in this field. The school has prospered, and the progress made by some of the pupils has been very marked. Differing degrees of attainment, as well as of ability to express their knowledge, was clearly shown in the examinations. The closing oratorical exercises this afternoon, in the presence of an audience which crowded the chapel, were interesting in every particular. Without any special expenditure of time and strength in preparing for these, the most creditable results were shown. There was almost no prompting. The original productions, chiefly having relation to some country and the people inhabiting it, were well conceived and well expressed. The reading was distinct. It is manifest that that form of public address is doomed, and will soon be heard no more among the colored people, which only "mouths" words, regardless of sense and of the listening ear. Such scenes as that at "Beach" to-day have only hope in them for our country and the colored race.

C.

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BYRON, GA.

BY REV. S. E. LATHROP.

I recently attended the closing exercises of Rev. P. W. Young's school at Byron. Going down on an evening freight train, I arrived at 9 p. m., and proceeded with my little girl and Bro. Young to the church, which is used also as a school-room. People in these country places are slow in getting together, at night especially. After working hard all day in the fields (it was just the busiest "cotton-cropping" time), they have to go home, get their suppers, dress up in their best clothes, and then go perhaps three or four miles. So it was half-past ten o'clock before the audience arrived in sufficient numbers; but finally the curtain was drawn and the exercises began. Declamations, readings, dialogues and music were given by the school, with much credit to themselves and their teachers. These exercises were under the direction of Mrs. Amelia Young, the pastor's excellent wife, who showed decided talent in managing. It was after midnight when the exercises closed, and then your reporter was called on for a speech, which at that hour of the night (or rather morning) turned out to have one merit—that of brevity. A young neighboring teacher also made a speech, and the session was closed.

Next morning came off the examination of the classes, which showed commendable progress and encouraging attention to the studies. These country schools have many disadvantages which are not felt in larger places; but Bro. Young and his wife have evidently done a good work here, and are elevating and helping the whole community by their labors. A picnic dinner was spread in the church, as the rain prevented its service in the beautiful grove surrounding. After bountifully satisfying the inner man, and a little more speech-making, we returned home well pleased.

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TALLADEGA COLLEGE—LAYING OF CORNER-STONE.

PRESIDENT H. S. DE FOREST.

The corner-stone of the new dormitory which Mrs. Stone gives to Talladega College was laid May 13th. Scripture

was read and prayer offered by President De Forest. Professor Andrews, the veteran in American missionary service in Alabama, laid the stone and gave an address, in which fitting reference was made to the good lady who, having seen and known none of us here, with her queenly benevolence, has blessed not only this school of Christian learning, and others in the South, but indeed round the world. The students were well represented by Spencer Snell, a member both of the Normal and Theological departments; after which a very appreciative address was delivered by Captain N. A. McAfee, a citizen of the place and a friend of the college from its foundation.

The sun was very hot that afternoon, and the services, beginning at 5 o'clock, naturally ended in a collation, which was followed by off-hand speeches, the singing of old-time songs, and music from a brass band. Some references were made to the past, but the prevailing thought was of gratitude to God for what He has wrought, of the duties of the hour, and of preparation for the auspicious future. Twelve years ago the corner-stone of Foster Hall was laid, in the days of turmoil, fear and violence. The first college building, now called Swayne Hall, was begun nearly thirty years ago; and it is a noteworthy fact that one who worked as a slave on that structure is the brick contractor of this, while his home to-day is the place owned by his master at the time of the surrender. The history of this man, who is a pillar in the college church, as well as an influential citizen among both blacks and whites, shows something of the possibilities and hopefulness of this Southern work. More of it is to be done, and it is a privilege to have a hand in it.

## NORTH CAROLINA CONFERENCE.

REV. ALFRED CONNET.

This Conference, organized two years ago at Raleigh, held its third meeting with Bethany Church at McLeansville. The churches were all represented. Rev. Islay Walden and his delegate, Deacon Potter, together with three others, came fifty miles in a one-horse wagon to attend the Conference. One of the party, Mrs. Hill, now a widow, has had twelve children, forty grand-children and twelve great-grand-children. She had never seen the cars nor heard a railroad whistle till she came to the Conference.

The opening sermon was preached by Rev. David Peebles, of Dudley, from John vii. 37. On Friday the Conference organized by electing Rev. G. S. Smith, of Raleigh, Moderator, and re-electing Rev. David Peebles, Clerk. The morning meeting for prayer and reports from the churches was a precious season.

Rev. Mr. Peebles discussed Church and Sunday-school Singing and Pictorial Preaching; Rev. W. H. Ellis, Children for Christ; Rev. G. S. Smith, the A. M. A. Work and National Council. The sermon Friday night was by Rev. Islay Walden; text, the first Psalm. Saturday afternoon the Conference held an experience meeting, in which some very interesting and touching reminiscences were given, particularly that of the death and burial of the martyr, Rev. Mr. Luke, related by Mr. Peebles. While this was in progress, Mr. James Gilmore, who sold the A. M. A. the grounds for this mission, came in, was made an honorary member, and sat, an interested listener, until the close.

Saturday night, the Conference held a rousing temperance meeting and took strong ground by a unanimous vote in favor of total abstinence, the use of unfermented wine at communion, and in favor of prohibition, as submitted to the people of this State by the last legislature for their ratification next August. The leading temperance speech was made by Deacon Jones, of Raleigh, whose grave was gratuitously dug for him at Chapel Hill some years ago by the Ku Klux, but which he declined to occupy. He tells

us the Congregational Church at Raleigh is known as the prohibition church.

On the Sabbath the Sunday-school occupied the hour from 10 to 11 a.m. Sermon at 11 by Dr. Roy on the Great Commission. Text, Matt. xxviii. 18–20. In the afternoon one infant was baptized and nine persons received into the church, the pastor, Rev. A. Connet, officiating. Communion was administered by Revs. G. S. Smith and David Peebles.

Sunday night was devoted to the cause of Missions. Rev. A. Connet, for ten years in the employ of the A. H. M. S., presented the cause of Home Missions. Rev. G. S. Smith presented in earnest and eloquent words the cause of the A. M. A. He was followed by Rev. J. E. Roy, D. D., who gave a clear outline of the discoveries and missionary operations on the continent of Africa. He told us how the Christian world is looking to the colored population of this country to evangelize the "Dark Continent."

## AFRICA.

### THE ORDINATION AT GOOD HOPE.

REV. H. M. LADD.

No little interest centered about the ordination of Kelly M. Kemp. It took place at Good Hope Station, Sherbro' Island, West Coast of Africa, Sunday, April 10th.* Being the first mcereony of the kind in which the church and community had ever participated, it was naturally looked forward to by many, not only as a matter of deep interest in itself, but also as the harbinger of a better state of things for the enfeebled and almost discouraged church. Yet the field was an important one and must not be given up. The Lord had set His seal upon some faithful souls here, and they were praying and hoping for better things. Here, in the little graveyard adjoining the church, lay those who had given their lives that Africa might be redeemed. Here, by their side, lay one of Africa's own sons, the gifted Barnabas Root, whose Christian graces of character had endeared him to all who knew him, and whose brilliant attainments had been to all the friends of the colored race at once a promise and a fulfillment of their fondest expectations. Their mute appeal, seconding the conviction that God had not forgotten this station, was eloquent, and prevailed. Good Hope was not to be given up. On the contrary, it was to be strengthened, so far as human power could do so, with a good hope, true to its name, that God would add His blessing in the fulfillment of the rich promises of His grace.

The property of the mission here is on all sides acknowledged to be the finest on the island. It consists of a large tract of land, part of it well wooded, about a quarter of a mile wide and a mile long, running back from the Sherbro' River or Sound, and commanding a fine view of its many beautiful islands, stretching across to the native town of Bendoo on the opposite side. The mission house, large and well built, the church and school-house, besides a large number of "fakis," or groups of native huts, are on this land. The grounds in front of the mission house are neatly laid out with gravel walks and shrubbery, and extend to the river road skirting the bank, where lies the mission boat moored to its wharf. It may be truly said of this place, in the words of the grand old hymn, that

> "Every prospect pleases
> And only man is vile."

The property was well enough, and there was work enough to be done among the dense native population settled upon or near it; but an ordained minister to be the pastor of the church, a married man, a man fully qualified for

the great and responsible work, one after God's own heart, earnest, energetic, efficient, spiritually minded, with a paramount love for the lost souls of his own people, was wanting. The good seed had been sown, but there was needed some one to harrow it in, nurture the growth and reap the harvest. In this extremity God raised up one who seems to be the right man for the place. Mr. Kemp is a graduate of Lincoln University, and ably represents the thorough and practical training of that institution. With his coming and installation as pastor, the struggling church took heart, and determined, forgetting those things which were behind, to press forward toward those better things which they believed were in store. The examination took place on Saturday evening, April 9th, and was well attended, and although Mr. Kemp was feeling somewhat unwell at the time he stood the long and searching fire of questions, theological, wise and otherwise, with credit to himself and with great satisfaction to the council, which, besides the "my-doxy" members, was composed of representatives of various shades of theological opinion. This fact indeed formed one of the pleasantest features of the council. Here in the midst of a heathenism rendered fouler and more corrupt by contact with an immoral civilization, and in a common work for a common Master and a common people, party names were wholly forgotten. One of the best and most earnest prayers that I have ever heard was offered on this occasion by an excellent brother of the Church Missionary Society, and he had no book before him or gown on his back. The ordination exercises on Sabbath morning were attended by a full house, while a deep sense of the solemnity of the hour seemed to pervade every heart. The Holy Spirit was manifestly present to sanctify the new relationship with the outpouring of His grace. As appropriate to the occasion, the third chapter of the First Epistle to Timothy was read. The sermon, full of earnestness and spiritual power, was preached by Brother Evans of the Shengay Mission. The charge to the people by Brother Jowett was partially historical, reviewing the course of the church in times past, and counseling sound wisdom for the future. Brother Nurse, who knew something of the wants of the field, gave the charge to the pastor; and Brother Jackson, of whose growing work at Avery Station a fuller account will be given at another time, as his co-worker in the mission, very feelingly gave his brother missionary the right hand of fellowship; while it was my privilege to offer the ordaining prayer. After the benediction, pronounced by their new pastor, the people, with tears of gladness in their eyes, flocked around him and his good wife, whom they had already learned to love, for a hearty hand-shaking, which, as some one has truly said, is also one of the means of grace. Can it be necessary, after this little glimpse, so hurriedly taken, of the hopeful relation just entered into, to ask the sympathy and prayers of all the friends of missions for the blessings of God to rest upon the new missionary and his work at Sherbro' Island? He will have many trying hours in that dark land, where there are worse things to be feared and harder to be contended against than physical death. But the promises are his as well as ours, and unitedly we can plead them at the throne of grace. The promises of God include Africa.

*The location of Mr. Kemp was a matter of such importance, considering the fewness of the workers and the demands of the work, that it called for and received the most careful thought and attention. After considering the subject in its various bearings, and after duly consulting with all the persons concerned, it was finally decided to station Mr. Kemp and his wife at Good Hope.

# THE CHINESE.

## "CALIFORNIA CHINESE MISSION."

*Auxiliary to the American Missionary Association.*

PRESIDENT: Rev. J. K. McLean, D.D. VICE-PRESIDENTS: Rev. A. L. Stone, D.D., Robert B. Forman, Rev. T. K. Noble, Hon. F. F. Low, Rev. I. E. Dwinell, D.D., Hon. Samuel Cross, Rev. S. H. Willey, D.D., Jacob S. Taber, Esq.
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SECRETARY: Rev. W. C. Pond. TREASURER: E. Palache, Esq.

### ANNIVERSARIES.

BY REV. W. C. POND.

Since my last communication was forwarded, the four Mission Schools in San Francisco have held their anniversary at Bethany Church, a crowded audience being held attentive and interested till nearly 10 o'clock. An address delivered on that occasion by Jee Gam was forwarded in advance of delivery, and published in the last MISSIONARY. Last evening, Sunday, May 22d, the anniversary of the Sacramento Mission was held at the First Congregational Church in that city. The *Record-Union*, the leading paper at our capital, devotes nearly a whole column to a notice of it, including a verbatim report of the address by our helper Lem Chung. I am sure that I cannot put our columns in the MISSIONARY to better use this month than by reproducing that address entire.

ADDRESS BY LEM CHUNG.

DEAR FRIENDS: I am a Chinese. Why I not be a heathen? A few years ago I didn't know anything about the Bible. I didn't know about Christ. I had not heard of the true and living God; but I heard of this land, where so many of my countrymen came and I come too, and here I found Christian people who loved Christ, and for His sake love me and show me the way of life. When I first hear of the Bible I didn't think I like it. I said: If no other books, I don't care for this one; I don't want such a book as this. I thought I didn't need any more gods, for I said I have all kinds in the temple, and I could see them if I go there, but the God I hear of in America I cannot see! When I learn in the Bible what it says about the heathen gods that are made of silver and gold, the works of men's hands—how they have mouth and cannot speak, eyes cannot see, ears and cannot hear, noses cannot smell, and hands but handle not—I learn also the God of the Bible made all things and sees us all the time, every thing is ruled by His hands. We must fear him, for He is powerful and glorious, but the idols is unwise. I am obliged to leave the idols and come to worship the true God, and trying to observe His law and commandments the Bible shows me how sinful I am, and if Christ had not come to the world to save me I am sure get lost.

After I was converted I study the Bible more and more and learn great deal, great wonder to me. Now the Bible is a precious book. I am glad I accept the Saviour for my Saviour and His God for my God. "I pass from death unto life, from darkness and bondage of sin into the glorious light and liberty of a new creature in Christ Jesus." What I expect to do if I still be a heathen? I must be bound to worshiping idols, bow down to all kinds of gods; great fear to them and not dare to touch them. Whenever I enter the temple, cannot without three bow to the idols.

The people of China are great superstitious; they believe every things whatever chance to hear or think. Let me tell you how some of the people doing

when any of the family getting sick: They have a doctor, but they think some kind of spirit troubling them, it may chance their ancient father or friends or enemies who died before. They think they must offer something for them to eat that they may go away, or some times they go into the temple to pray to the idols. They hope the idols may tell what are the reason with the sick that they find out how they may do and get well. How the idols can tell them? Let me make known to you: A piece of wood has been smoothen in the shape of a banana and cut in equal size the longest way. This they throw down before the idols that they may give a certain condition according which they request before; may be they say: If this is the spirit of an enemy let this pieces of wood fall both the same way, or some other way, they may choose, till they find out what is the matter and offer sacrifice that the spirit may leave off troubling and let the sick get well. The thief can pray the idols that he may get help to steal! The gambler can ask that he may win the money; the robber that he may be able to get what he wishing for. If any kind of business going to be taken up the idols must first be asked about it. Every one is sure to say, "Now, idols, if you help me good, I going to bring you something nice to eat when I get success."

When I was coming over to Cal., suddenly a storm came up, the wind violent sweeping over the great ocean; the water dashing high upon the boat. The sailors all at work to make the ship more safe. The passengers all trembling with fear and desperate to arrive in San Francisco. Is there any chance to be rescued from the storm? Yes, soon there was heard one of our number calling: "Whosoever man in this ship have any money let us have some of it, that we may sacrifice to the goddess of the sea that she may deliver us out of the storm and let us arrive safe to the land of Cal." I had a small sum of money. I gave half of it; others gave also. The man cast it into the water and asked the goddess that she let no harm come to us, and we promise more sacrifice if we get here.

There are many reasons for going before the idols, but I have no chance to tell so much as I like to. A few weeks since I was in San Francisco. I found some of the people from the town near my home in China, getting money to send and build a temple over there. Every one who give to help build it can have their names hang up in the temple, but if any one who give $20 to $50 they have a present, and at the time of first worship or dedication a band of music to honor them on their way home. Some of them asked me to give, but I said, "No, I cannot, I rather put money in the missionary fund." They said, "Your parents will feel sorrow and disgrace if they not see your name; but if you don't want your name you can give and have your parent's name put there; no one of your Christian men know it; you can be a Christian just the same." I said, "I do not wish to help my parents to sin; I don't believe idol worship and I cannot help about it. If I be a Christian I must try to live like one."

There is a great difference in the religion taught by the Saviour and that of the heathen. It is great change to me to try to be a Christian, to know the true God who sees us all the time. I have worked many things for the idols. I feel thankful I shall do so no more. Before I come to the light my life was gloomy, miserable, hopeless; always was fearing the evil spirit going to trouble me; but I don't fear them now.

Would I go back to idolatry? No; the Bible says, "Thou shall not make unto thee any graven image, or likeness of anything that is in heaven above or that is in the earth beneath, or that is in the water under the earth. Thou shall not bow down thyself to them nor

serve them." I cannot serve idols again; but I will try to serve my heavenly Father, and bring all I can to bow down to Him. I wish every one in China and America knew about the Bible. I thank all Christian people that they led me to the true way. I hope you will pray that I may always be faithful, and at last receive the crown of life and dwell with God in the world to come.

## WOMAN'S HOME MISSIONARY ASSOCIATION.

Room 20, Congregational House, Beacon St., Boston.

Miss Nathalie Lord, *Secretary.* Miss Abby W. Pearson, *Treasurer*

We are glad to bring before our friends this month the work among the colored people in Washington, D. C., as it has been carried on there by Mrs. C. B. Babcock. In her field, as in that of our other Southern missionaries, the industrial work occupies a prominent position. Here the women and children learn lessons of practical value to them, as they are taught to cut and make their own garments and repair old ones, while at the same time they are instructed in truths of the highest importance. In a letter recently received, Mrs. Babcock writes of this work: "The ladies of the Congregational church have given 180 yards material for the industrial work, and a few of them gave a supper to the women's class, numbering fifty. The women have made 102 new garments besides mending 100 old ones during these three months. This has been of untold help to them and their families." Her girl's sewing-school numbers 135. The natural outgrowth of these schools has been prayer-meetings for the women and young girls respectively. "The mother's prayer-meetings have been deeply interesting of late," she tells us.

There is much need of temperance work all through the South, and it is encouraging to read of the new Band of Hope in Washington. "It has succeeded beyond my expectations," Mrs. Babcock writes, "not only interesting the colored churches about us, but also bringing in, as officers and helpers, some of the colored public school teachers and students from Howard University. There has been a good deal of enthusiasm about our meetings. Of course, our exercises must be made interesting, and I work hard for it, but *it pays*, when I see such audiences as we've had. And then I know that our Scripture readings and lessons from the Temperance Catechism must do good."

Mrs. Babcock has worked in Washington in connection with the Lincoln Memorial church, which was organized January 10th, and Rev. S. P. Smith installed as pastor. Of this church she writes, under date of June 3d: "Our little church is prospering, having now twenty-one members, some being added as fruits of our revival. * * * Rev. Mr. Smith is greatly encouraged. I have made over an old carpet for the platform, helped to buy chairs, Bible and communion table, so that when our pulpit comes we shall be nicely fixed. Our hall is very large and rather *dreary* without any pulpit furniture. Nobody knows but those who have worked in the field, how great are the obstacles in the way of forming a colored Congregational church. We have the same jealousy and bitter feeling from the *churches around* us that there is farther South."

Speaking of the sickness and suffering among the colored people, Mrs. Babcock says: "I feel that I've been greatly blessed in having friends at the North respond so nobly to my appeals for help. I have sold a great deal of clothing, and the money received for it has done much good."

In connection with this allusion to the generosity of Northern friends, it may be well to mention that in the last six months boxes and barrels of clothing, sewing materials, etc., have been sent through this Association to the amount of $1,674.00, and, in addition, books and papers valued at $93.88.

Since the annual meeting in October, six of the auxiliaries alone have contributed $1,228.70, the largest contribution being from the Second church in Dorchester, of $445.70.

We would gratefully acknowledge, too, the hearty response to the appeal for Sunday-school papers for the colored schools in the South. We have on hand still a long list of Sunday-schools waiting for supply.

Receipts of the Association from April 25th to May 31st, 1881:

| | |
|---|---|
| From Auxiliaries | $349.45 |
| " Donations | 174.50 |
| " Life Members | 60.00 |
| " Annual Members | 12.00 |
| | $595.95 |

Donation of Case's Maps of United States, British Provinces, etc., from S. M. H.

# CHILDREN'S PAGE.

## THE STORY OF REBECCA.

BY REV. J. E. ROY, D. D.

The following incident in the life of a freedwoman affected me very much. Let me tell you her history.

In the old times, Col. Holly, of Middle Tennessee, was known as a kind master; but farling in business, his slaves had to be sold; then, hoping to retrieve his fortune, removed to Arkansas, taking with him two little slave girls, one of whom was Rebecca, four and a half years old. Here she grew up in his family, and was married to a man who belonged to another master, and who hired his time, paying one-half his wages as a mechanic.

In Tennessee her mother was, of course, taken away to another family. Her father, who had not belonged to Col. Holly, had already been sold to the Red River country, where he soon after died.

Recently, at Little Rock, I was a guest for five days in the house of Rebecca. Her husband owned his home, together with two other places. Her only son and a son-in-law were teaching school, and she was mothering the two little girls of her deceased daughter. On the centre table were a large family Bible and a copy of Shakespeare, both rich in binding and illustration; and on the walls were some, not costly, but tasteful and suggestive pictures, one of which represented Abraham Lincoln, Charles Sumner and John Brown. Her deportment was that of a lady; her company enjoyable. She said she remembered well the time and the scene when she was taken from her mother. The screaming was yet ringing in her ears. She bore in mind the last words of her mother, as she put a little red flannel shawl round her neck: "God bless my child! God bless my child!" She had in memory also her own crying and bursting of heart. So, too, was fresh in her mind, her weeping of nights in the new home, until, upon the imperative chiding of master and mistress, she was obliged to repress that relief of hidden sorrow.

Her young mistress, who was of about the same age, upon growing up, was sent to the High School of the city, and she herself was kept at home, and not allowed even to learn to read the Bible, out of which she was to be judged at the last day. She did experience a keen sense of injustice and of murmuring; but all of that she was obliged to suppress.

But what had become of her mother? "After freedom," twenty-one and a half years since the parting, she came over to look up the daughter. But how shall there be an unmistakable recognition? Col. Holly and his wife have both passed away. Fortunately, a woman, who came over with the family, still survived. She brought the mother to the home of Rebecca, and pointing to her said, "That is your daughter." Then such hugging, kissing, and shouting of joy and weeping, as is the sensation of the neighborhood. I am sure that I never heard a daughter speak with more enthusiasm of love, concern-

ing her mother, than did Mrs. Solomon. She thought she would have known her anyhow; and her mother half came to the same conclusion when with such accuracy she depicted the scene of the parting.

And now she must go to visit the old family. Though the master and mistress are gone, in their place is left the daughter, whom she had nursed upon her own breast, and who is now married to a Northern man. Old times and scenes and friends are talked over, but soon she gives vent to the pent-up sorrows of the mother's heart. With all the intensity of a great nature, she told of the grief at her separation from Rebecca. It was as though she had dropped blood from her heart; she went weeping and mourning every where. "I wept as I was making the bread, and *them that eat the most of my bread eat the most of my heart.*" So David had said: "Thou feedest them with the bread of tears." The old colored people told her she must pray and the Lord would remove all that. In her prayer it seemed as though there were deep waters and high mountains between her and her child, and that the Lord would have to send men and remove the mountains, and make a way over the waters so that she could come to her child; and now He had done it all, and brought her to tell her story to the remnant of the old household. The young mistress, while her husband walks the floor in deep and mute emotion, herself bursts into tears, and as her only relief, declares: "My father was such a man that he never would have done that thing if he had not got broke." "Oh," said the sable matron, now rising up from the crushing of her womanhood, "I never thought anything about what *caused* it." As Rebecca came to freedom she tried to learn, but her work for bread and the clumsiness of her unused powers were so great, she desisted, and now her Bible is read to her by the children.

Will you who have heard this true story help the American Missionary Association with your pennies and prayers, in their work of educating these poor people?

# RECEIPTS FOR MAY, 1881.

### MAINE, $132.04.

| | |
|---|---|
| Auburn, Mrs. B. J. | $ 1 00 |
| Bangor. First Cong. Ch. | 19 37 |
| Bethel. First Cong. Ch. and Soc. | 8 60 |
| Brunswick. "A Friend," *for Student Aid, Atlanta U.* | 20 00 |
| Camden "A Friend" | 1 00 |
| Falmouth. Second Cong. Ch. and Soc. | 6 00 |
| Kennebunk Port. Second Cong. Ch. and Soc. $7.70; First Cong. Ch. and Soc., $5.50. | 13 20 |
| North Yarmouth, Cong. Ch. and Soc. | 7 18 |
| Orono. Cong. Ch. | 1 73 |
| Thomaston. Cong. Ch. and Soc. $6; Infant Class, Cong. S. S., $2 | 8 00 |
| Yarmouth First Cong. Ch. and Soc. | 43 96 |
| Waterford. S. E. Hersey | 2 00 |

### NEW HAMPSHIRE, $446.29.

| | |
|---|---|
| Acworth. Cong. Soc. | 15 90 |
| Bath. Cong. Ch and Soc. | 7 00 |
| Bedford. Mrs. S. French, *for Student Aid, Williston Sch.* | 2 00 |
| Canterbury. Cong. Ch. and Soc. | 18 50 |
| East Jaffrey. Benj. Pierce | 5 00 |
| Exeter. Second Ch. | 5 00 |
| Hinsdale. Cong. Ch. and Soc. | 18 61 |
| Hanover. Cong. Sab. Sch., by Chas. P. Chase, *for Student Aid, Atlanta U.* | 30 00 |
| Lebanon. Miss Mary L. Choate, to const. Mrs. O. W. Baldwin, L. M | 30 00 |
| Mason. Ladies, by Anna M. Hosmer, *for Wilmington, N. C.* | 7 50 |
| Manchester. C. B. Southworth | 25 00 |
| Mount Vernon. Cong. Ch. and Soc | 15 00 |
| Orford. Cong. Ch. and Soc., $20; Mrs. M. B. Pratt, $10 | 30 00 |
| Pembroke. Cong. Sab. Sch. | 11 13 |
| Plymouth. North Cong Ch. and Soc. | 85 08 |
| Rindge. Cong Ch. and Soc | 2 17 |
| Rochester. "J. M. and Sister," *for rebuilding, Tougaloo, Miss.* | 10 00 |
| Swanzey. Cong. Ch. and Soc. | 17 00 |
| Walpole. Cong. Sab. Sch., to const. Rev. Fred. L. Allen, L. M. | $30 00 |
| Winchester. Cong. Sab. Sch | 11 40 |
| | $376 29 |

### LEGACY.

| | |
|---|---|
| Gilsum. Estate of Mrs. Eunice F. Downing, by Sarah F. Hayward | 70 00 |
| | $446 29 |

### VERMONT, $110.33.

| | |
|---|---|
| Chelsea. Cong. Ch. and Soc | 20 00 |
| Clarendon. Cong. Ch. and Soc. | 15 00 |
| Danby. Cong. Sab. Sch. | 2 30 |
| Dorset. Cong. Ch. and Soc. | 16 88 |
| East Wallingford. Miss E. A. H., *for Student Aid, Atlanta U.* | 1 00 |
| Hinesburgh. Cong. Ch. | 5 00 |
| Jericho. Second Cong. Ch. and Soc. | 11 00 |
| Lunenburgh. Chas. W. King | 5 00 |
| Morrisville. Cong. Ch. and Soc. | 10 00 |
| Pawlet. Cong. Ch. and Soc. | 9 81 |
| Pawlet. A. F. | 1 00 |
| Woodstock. Cong. Ch. and Soc. | 13 34 |

### MASSACHUSETTS, $6,091.39.

| | |
|---|---|
| Andover. Francis H. Johnson, $100; C. L. Mills, $20. | 120 00 |
| Andover. G. W. W. Dove, *for Student Aid, Atlanta U.* | 50 00 |
| Ashfield. Henry Taylor | 5 00 |
| Attleborough. Ebenezer Carpenter, *for Fisk U.* and to const. Mrs. Hattie E. Carpenter, L. M. | 30 00 |
| Barre. Evan. Ch. Sab. Sch. | 10 84 |
| Billingham. E. W., deceased, by J. T Massey, Ex. | 75 |
| Blackstone. Mrs. Hannah Hodgson | 2 00 |
| Boston. J. T. Bailey, $100; Mrs. E. C. Ford, $25; "A Friend," $10; Mrs. E. P. Eayrs, $5. | 140 00 |

Boston. Woman's Home Missionary Association, *for Lady Missionaries in Southern States* ..... $160 41
Brimfield. Bbl. of C., *for Tougaloo, Miss.*
Brookline. S. B. White ..... 10 00
Cambridgeport. Ladies' Sew. Soc. of Pilgrim Cong. Ch., Bbl. of C., *for Refugees*
Charlemont. E. G. ..... 1 00
Charlton. Cong. Sab. Sch. ..... 4 68
Chelsea. Central Cong. Ch. and Soc., $18.14; Third Cong. Ch. and Soc., $7.50 ..... 25 64
Conway. Cong. Ch. ..... 34 65
Clinton. First Evan. Ch. and Soc. ..... 75 00
East Braintree. E. A. F. ..... 50
East Bridgewater. Union Cong. Ch. ..... 25 36
Enfield. Cong. Ch. and Soc. ..... 100 00
Everett. Cong. Ch. and Soc ..... 5 11
Franklin. First Cong. Ch. and Soc. ..... 39 78
Groton. Elizabeth Farnsworth ..... 20 00
Halifax. Cong. Ch. and Soc ..... 8 06
Holliston. Cong. Ch. and Soc. ..... 100 00
Holliston. Ladies' Benev. Soc. of Cong. Ch. Bbl. of C. *for Savannah, Ga.*
Hubbardston. "A Friend." ..... 5 00
Hyde Park. Heart & Hand Soc., *for Athens, Ala.* ..... 25 00
Ipswich. First Cong. Ch. and Soc ..... 20 00
Lee. J. W. B. ..... 1 00
Littleton. Mrs. James C. Houghton, *for Student Aid, Atlanta U.* ..... 7 00
Lowell. Leonard Kimball, *for Fisk U.* ..... 100 00
Lowell. John St. Cong. Ch. and Soc. ..... 55 75
Marblehead. Hon. J. J. H. Gregory, *for Wilmington, N. C.* ..... 3,500 00
Millbury. M. E. Bond ..... 3 50
Monson. Cong. Ch. and Soc. ..... 57 51
Montague. Cong. Ch ..... 23 65
Natick. Mrs. S. E. Hammond, *for Tougaloo U.* ..... 25 00
New Bedford. Mrs. I. H. Bartlett, Jr. ..... 20 00
Newburyport. Prospect St. Ch. and Soc., $26.87; North Cong. Ch. and Soc., $22.31. 49 18
Newton. Ladies' Benev. Soc. of First Cong. Ch., to const. MRS. D. L. FURBER, L. M... 30 00
Newton Centre. Mrs J. B H. ..... 50
Newton Highlands. Cong. Sab. Sch., Bbl. of C., and $1 *for freight, for Atlanta, Ga.* .... 1 00
Newton Highlands. Cong. Sab. Sch., *for Student Aid, Atlanta U.* ..... 25 00
Newtonville. "M. W. M." ..... 1 00
North Abington. Bbl. of C., by N. Noyes, *for Tougaloo U.*
Northampton. "A Friend." ..... 100 00
Northampton. Mrs. F. E. G. Stoddard, Box of Books, *for Theo. Dept., Talladega C.*, and $7.80 *for freight* ..... 7 80
North Amherst. Friends, *for Student Aid, Atlanta U.* ..... 7 00
North Amherst. Ladies' Benev. Soc. of Cong. Ch., Bbl. of Bedding and C., *for Atlanta, Ga.*
Northfield. Cong. Ch. and Soc ..... 4 00
North Somerville. "A Friend." ..... 1 00
Norwood. First Cong. Ch. and Soc. ..... 20 00
Orange. Central Ev. Cong. Ch ..... 10 35
Palmer. Second Cong. Ch. and Soc. ..... 12 78
Rehoboth. Cong. Ch., bal. to const. J. F. MOULTON, L. M. ..... 25 00
Rutland. First Cong. Ch. and Soc. ..... 8 00
Salem. Geo. Driver ..... 2 00
Sandwich. Mrs. Robert Tobey, *for Indian Student Aid, Hampton Inst.* ..... 5 00
Shelburne. Cong. Ch. ..... 56 79
Somerville. A. R. ..... 50
Southfield. Mrs. E. B. C. ..... 1 00
South Framingham. So. Cong. Ch. and Soc 204 00
South Natick. Young Eliot's Miss. Circle, *for Student Aid, Talladega C.* ..... 5 00
South Weymouth. Second Cong. Ch. and Soc., (ad'l) to const. MRS. JUSTINA A. TINKHAM and MISS JANE ELLEN LOUD, L. M's 46 00
Spencer. First Cong. Ch. and Soc ..... 170 35
Springfield. Memorial Ch., $52.82; North Cong Ch. and Soc., $25. ..... 77 82
Springfield. Ira Merrill, $5; Mrs. Ira Merrill, $5, *for rebuilding Tougaloo, Miss.* ..... 10 00
Sunderland. Cong. Sab. Sch. ..... $26 28
Taunton. Union Ch. and Soc. ..... 9 80
Townsend. Cong. Sab. Sch. ..... 5 00
Warren. Mrs. Joseph Ramsdell, $5; *for Chinese M.*, and $1 *for Mag.* ..... 6 00
Westborough. Freedmen's Miss Assn., Bbl. of C., *for Savannah, Ga.*
West Gloucester. Cong. Ch. and Soc. ..... 6 00
Westminster. Bbl. of C., *for Tougaloo, Miss.*
West Roxbury. South Evan. Cong. Ch. and Soc. ..... 66 06
West Springfield. First Cong. Ch. and Soc. 15 00
Winchendon. North Cong. Ch and Soc. . 109 00
Worcester. Salem St. Cong. Ch. ..... 41 23
Worthington. Cong. Ch. and Soc. ..... 13 76
——— Three Bbl s C., *for Marion, Ala.*
——— "A Friend." ..... 100 00

## RHODE ISLAND, $44.00.

East Providence. Cong. Ch. ..... 20 00
Pawtucket. Mrs. C. Blodgett. ..... 10 00
Providence. Ladies, by Miss Marsh, *for Byron, Ga.* ..... 14 00

## CONNECTICUT, $8,428.78.

Birmingham. W. E. Downes, *for Tillotson C. and N. Inst.* ..... 100 00
Brooklyn. "E. F. B." ..... 25 00
Colebrook. Cong. Ch. ..... 17 05
Colebrook River. Miles Gillett ..... 2 00
East Haven. Cong. Ch. ..... 14 00
Ekonk. Elizabeth W. Kasson ..... 10 00
East Windsor. Mrs. Sarah L. Wells ..... 5 00
Gilead. Cong. Ch. ..... 20 68
Hartford. Mrs. Ellery Hills, $350; A. S. K., $1. ..... 351 00
Hartford. George Kellogg, *for Student Aid, Atlanta U.* ..... 100 00
Hartford. Benev. Soc. of Asylum Hill Cong. Ch., 2 Bbls. and a Box of Bedding and New C., and $3.90 *for freight, for Atlanta, Ga.* 3 90
Huntington. Cong. Ch. and Soc. ..... 8 00
Kent. Cong. Sab. Sch. ..... 21 00
Mansfield Centre. First Cong. Ch. ..... 8 00
Mill Brook. Mrs. E. R. A. ..... 1 00
Orange. Rev. E. E. Rogers, *for freight.* ... 2 06
New Britain. H. S. Walter, *for Straight U.* 70 00
New Haven. North Ch., $180.64; Mrs. S. A. Thomas, $5. ..... 185 64
New Hartford. North Cong. Ch. ..... 20 10
North Cornwall. Cong. Ch. ..... 13 82
Norwich. Broadway Cong. Ch. ..... 100 00
Norwich. Second Cong. Ch., *for Student Aid, Atlanta U., and to const.* ELIZABETH B. HUNTINGTON, SUSAN D. HUNTINGTON and JOHN P. HUNTINGTON, L. M's. ..... 100 00
Plantsville. Dea. T. Higgins, *for Tougaloo U.* ..... 25 00
Poquonock. Cong. Ch. ..... 18 16
South Coventry. Sab. Sch. of Cong. Ch ... 10 00
South Windsor. Second. Cong. Ch. ..... 24 23
Rockville. First. Cong. Ch. ..... 111 00
Roxbury. Hervey M. Booth ..... 10 00
Warehouse Point. "Friend." ..... 10 00
Westford. Cong. Ch. ..... 5 00
West Haven. Cong. Ch. and Soc. ..... 11 29
Windsor. Cong. Ch. ..... 20 00
Woodstock. Cong. Sab. Sch ..... 18 35
——— "A Friend in Conn." ..... 50 00
——— "A Friend in Conn." ..... 10 00

$1,501 28

### LEGACIES.

New Haven. Estate of Mrs. Mary A. Hotchkiss, by Richard E. Rice, Ex. ..... 470 00
Orange. Estate of Mrs. Huldah Coe, by Leman W. Cutler, Ex. ..... 6,457 50

$8,428 78

## NEW YORK, $878.82.

Baldwinsville. Howard Carter ..... 10 00
Brooklyn. South Cong. Ch., ($30 of which to const. SAMUEL S. MARPLES, L. M.) $86.48; East Cong. Ch., $84,72; Church of the Pilgrims, $72; "A Friend," $50 ..... 293 20

Buffalo. Two Bbls. C., *for Tougaloo, Miss.*
Cambria. Cong. Ch ..... $15 00
Candor. Cong. Sab. Sch ..... 10 00
Churchville. Un on Cong. Ch. (ad'l)..... 1 00
Columbus. Sab. Sch. of Cong. Ch..... 4 50
Crown Point. First Cong. Ch. and Soc..... 39 41
Dansville. First Cong. Ch., bal. to const. WILLIAM E. CHAPMAN, L. M..... 18 00
Elen. Mrs. H. McNett..... 2 00
Fairport. Mrs. Rev. J. Butler. ..... 10 00
Gainesville. ——— ..... 1 00
Gloversville. Cong. Ch. (ad'l)..... 12 50
Groton. Dr. C. Chapman..... 6 00
Homer. Cong. Ch ..... 15 00
La e George. "G. H."..... 1 00
New York. Hon. Wm. E. Dodge, $200; Mrs. Wm. E. Dodge, $100; Robbins Battell, $25, *for Student Aid, Atlanta U* ..... 325 00
New York. J. Goetschins ..... 1 50
Orient. Miss H. M. W..... 1 00
Parishville. Cong. Ch..... 6 35
Penn Yan. Mrs. D. B. Prosser ..... 15 00
Perry Centre. Cong. Ch.. ..... 20 76
Rome. John B. Jervis ..... 25 00
Sherburne. Ladies, Bbl. of C., and $2.60 *for freight, for Talladega Ala*..... 2 60
Smyrna. First Cong. Ch..... 20 00
Turin. Mrs. Martha Woolworth..... 5 00
Verona. Cong. Ch..... 18 60

NEW JERSEY, $108.50.

Boonton. G. W. Esten Bbl. of Books and Papers.
Bound Brook. Cong. Ch..... 13 50
Newark. Sab. Sch. of First Cong. Ch., *for Student Aid, Fisk U*..... 20 00
Newark. Collection at General Association *for Lincoln Memorial Church, Washington, D. C*..... 75 00

PENNSYLVANIA, $25.00.

Hyde Park. Thomas Eynon and Mrs. J. L. Eynon..... 25 00

OHIO, $463.61.

Ashtabula. James Hall. ..... 3 00
Castalia. Cong. Ch. $6 85, and Sab. Sch., $2.15 ..... 9 00
Cleveland. Mrs. S. A Bradbury, $30; Rev R. B. Johns, $5 ..... 35 00
Crab Creek. Welsh Cong. Ch..... 5 00
Elyria. First Cong. Ch., to const. REV. JAMES B. STOCKING, ROLLIN B. CARY and ALEXANDER LAMBERTON, L. Ms..... 111 67
Geneva. Sab. Sch. of Cong. Ch., *for Tougaloo U*..... 36 50
Huntsburgh. Capt. A. E. Millard, $5; Mrs. M. E. Millard, $5 ..... 10 00
Kelley's Island. Cong. Ch., *for Fisk U*..... 20 70
Kent. Cong. Ch..... 12 12
Marietta. Cong. Ch..... 57 70
Mechanicsburgh. Rev. N. H ..... 1 00
Medina. Woman's Miss. Soc., *for Student Aid, Talladega C., and bal. to const.* MISS ELLEN J. MASON, L. M..... 10 00
Newark. "A Friend," $50; MRS. J. C. WHEATON, $25 adl. to const. herself L. M. 75 00
North Benton. Simon Hartzel, *for Talladega C*..... 5 00
Oberlin. Second Cong. Ch..... 11 30
Paddy's Run. Cong. Ch..... 27 00
Parkman. Dea. J. S. ..... 1 00
Strongsville. L. Freeman, *for furnishing a room, Tougaloo U* ..... 25 00
Tallmadge. Mrs. D. B. T., by J. P..... 62
Toledo. Second Cong. Ch..... 5 00
Willoughby. Bbl. of C., Miss M P. Hastings, $2 *for freight, for Tougaloo, Miss* .... 2 00

INDIANA, $1.00.

Orland. Cong. Ch., *for Tougaloo U*..... 1 00

ILLINOIS, $2 417.22.

Chicago. C. G. Hammond, $1 000; Bethany Ch., $15.37; Rev. E. N. Andrews, $5..... 1,020 37
Chicago. Jubilee Singers, special contribution at First Cong. Ch., *for Chapel, Nashville, Tenn*..... $111 34
Chicago. James W. Porter, $10; Neddie, Charles and Huntington Blatchford, $9, *for Student Aid, Atlanta U*..... 19 00
Chicago. N. E. Cong. Ch., Ladies Miss. Soc, *for Lady Missionary, Mobile, Ala* ..... 11 41
Chicago. Union Park Cong. Ch., *for Emerson Inst* ..... 2 00
Dundee. Cong. Ch ..... 22 45
Dunlap. Elmira Jones..... 10 00
Geneseo. H. Davison..... 2 00
Highland Park L. S. B ..... 50
La Fayette. "P. M. H."..... 1 00
Lawn Ridge Cong. Sab. Sch..... 5 00
Lyndon. Mrs A. H., $1; Mrs. M. W. 50c.. 1 50
Metamora. "Friends," by A. C. Rouse, *for rebuilding Tougaloo, Miss*..... 20 75
Newark. Horace Day ..... 5 00
Princeton. Cong. Sab. Sch..... 7 43
Payson. Cong. Ch..... 40 00
Rockford. Second Cong. Ch ..... 120 86
Seward. Cong. Ch., $22; and Sab. Sch., $8. (*Incorrectly ack. in June.*)
Seward Cong. Ch. (ad'l) ..... 2 00
Waukegan. Young People's Miss. Soc., *for Emerson Inst*..... 10 00
Wyoming. Cong Ch..... 4 61

1,417 22

LEGACY.

Galesburg. Estate of Mrs. W. C. Willard, by Prof. T. R. Willard, Ex.....1,000 00

2,417 22

MICHIGAN, $228.39.

Battle Creek. Presb. and Cong. Sab. Sch., *for Student Aid, Talladega C*..... 6 00
Battle Creek. Ladies, Box of C., and $2.21 *for Freight, for Talladega, Ala*..... 2 21
Calumet. J. H..... 50
Canandaigua. Cong. Ch..... 4 00
Detroit. First Cong. Ch..... 50 00
Detroit. Miss J. Higley, *for Student Aid, Straight U* ..... 4 00
Frankfort. Mrs. J. B. C..... 50
Kalamo. Cong. Ch ..... 5 00
Kalamazoo. First Cong. Ch. (ad'l), to const. WILLIS A. ANDERSON, GEORGE L. ALLEN, MRS. LOTTIE WARTZ, MILES B. MILLER, and MRS. ELIZA OLIVER, L. Ms..... 100 00
Leland. F. C..... 1 00
Milford. Mrs. E. G..... 1 00
Morenci. Cong. Ch..... 10 00
Northport. Cong. Ch..... 8 43
Olivet. "W. J. H."..... 25 00
Webster. Cong. Ch..... 10 75

WISCONSIN, $180.33.

Arena. Cong. Ch..... 5 70
Beloit. J. E. T..... 50
Columbus. Calvin Baker ..... 5 00
Milwaukee. Plymouth Ch ..... 33 10
Milwaukee. Mrs. Wm. Millard, *for Emerson Inst*..... 5 00
Racine. A. E. N., *for Indian M* ..... 1 00
River Falls. "S. W.," $19; "W. M. N.," $6. 25 00
Rosendale. Cong. Ch , $24.53, and Sab. Sch. $4..... 28 53
Sparta. Individuals, *for Mag* ..... 1 50
Wauwatosa. Cong. Ch., to const. ALFRED H. DUPREE and EMERY A. SWAN, L. Ms ..... 75 00

IOWA, $125.97.

Cedar Falls. Cong. Sab. Sch., *for furnishing a room, Talladega C*..... 12 00
Cherokee Co. Second Cong. Ch..... 5 00
Chester Centre. Cong. Ch..... 45 25
Creston. H. W. Perrigo..... 10 00
Creston. Pilgrim Ch., *for Student Aid, Tougaloo U* ..... 50
Floris. "Mary and Martha."..... 5 00
Garden. ———, *for Lady Missionary, New Orleans, La*..... 5 00
Logan Cong. Ch..... 8 00

McGregor. Woman's Miss. Soc..... $16 87
Meriden. Cong. Ch..... 3 35
Meriden. Cong. Ch., *for Lady Missionary, New Orleans, La*..... 2 00
Quasqueton. Rev. A. Manson ..... 5 00
Storm Lake. Cong. Ch., *for Lady Missionary, New Orleans, La*..... 2 00
West Liberty Mrs. L. K. Sesson, *for Student Aid, Talladega C*..... 6 00

MISSOURI, $1.00.

Saint Louis. Mrs. M. K. J..... 1 00

MINNESOTA, $37.07.

Minneapolis. Plymouth Ch., $31.37; Second Cong. Ch., $1.20..... 32 57
Rose Creek. Cong. Ch..... 2 00
Rushford. Cong. Ch..... 2 50

NEBRASKA, $3.00.

Clarksville. Cong. Ch ..... 3 00

COLORADO, $25.00.

Colorado Springs. Young People's Mission Circle, *for Student Aid, Talladega C.*, and bal. to const. Mrs. J. W. Pickett, L. M... 25 00

CALIFORNIA, $150.00.

Oakland. Mrs. E. A. Gray, *for School-house in Georgia*..... 150 00

OREGON, $38.50.

Albany. Cong. Ch..... 15 00
Forest Grove. Cong. Ch., Prof. J. W. Marsh, $20; Capt. E. R. Merriman, $2; I. L. Smith and others, $1 50..... 23 50

WASHINGTON TER., $5.51.

Fidalgo. Pilgrim Cong. Ch., ($3.60 of which *for School-house in Ga.*)..... 5 00
Skokomish. Rev. M. E..... 51

MARYLAND, $2.00.

Emmitsburgh. David Gamble..... 2 00

NORTH CAROLINA, $112.93.

Wilmington. Williston Sch., Tuition..... 107 93
Wilmington. Cong. Ch..... 5 00

SOUTH CAROLINA, $247.80.

Charleston. Avery Inst., Tuition..... 247 80

TENNESSEE, $642.80.

Chattanooga. Rent ..... 250 00
Chattanooga. G. R. *for furnishing room, Tougaloo U* ..... 1 00
Memphis. Le Moyne Sch., Tuition ..... 207 15
Nashville. Fisk University, Tuition..... 159 65
Nashville. Fisk University, Society for the Evangelization of Africa, *for Student Aid, Mendi M*..... 25 00

GEORGIA, $1,053.08.

Atlanta. Peabody Fund, *for Student Aid, Atlanta U* ..... 400 00
Atlanta. Storrs Sch., Tuition $243.30, Rent $3. ..... 246 30
Atlanta. Atlanta U., Tuition $100.10; Rent $12..... 112 10
Atlanta. First Cong. Ch..... 25 00
Bainbridge. H. R. S..... 1 00
Macon Lewis High Sch., Tuition..... 62 85
Macon. Cong. Ch..... 5 00
Marietta. "Friends," *for Student Aid, Atlanta U*..... 30 00
McIntosh. Dorchester Academy. Tuition . 27 36
Savannah Beach Inst., Tuition, $125; Rent $10... ..... 135 00
Savannah. Cong. Ch., $6.19, and Sab. Sch., $2.28..... 8 47

ALABAMA, $478.55.

Mobile. Emerson Inst., Tuition..... 156 75
Mobile. Emerson an Mission Band, ($20 of which *for Mendi M.*)..... 45 60
Montgomery. City Fund..... $210 00
Selma. Cong. Ch..... 22 35
Talladega. Talladega C., Tuition..... 35 85
Talladega. Wm. Savery, $5; D. Johnson, $2; N. L., $1, *for rebuilding barn, Talladega, Ala*..... 8 00

MISSISSIPPI, $119.45.

Greenwood. By "R. W. J.," *for rebuilding Tougaloo, Miss* ..... 11 00
Jackson. Friends, by A. B. W., *for rebuilding, Tougaloo Miss*..... 2 10
Madison. "Friends," by A. B. W., *for rebuilding Tougaloo, Miss*..... 9 60
Tougaloo. Tougaloo U., Tuition, $73 75; Rent, $20..... 93 75
Tougaloo. Rev. G. S. Pope, *for Student Aid.* 3 00

LOUISIANA, $148.15.

New Orleans. Straight U., Tuition..... 141 50
New Orleans. Mrs. F. D. $1, Mrs. D. S., Mrs. C. J. and Mrs. B. C. 50c. ea.; Other sums by Rev W. S. A. $4.15..... 6 65

TEXAS, $318.24.

Austin. Tillotson C. and N. Inst., Tuition.. 204 85
Austin. Rev. W. E. Brooks, $92.09; Rev. E. B. Wright D. D, and wife $10; "A Friend," $5; Eggleston Brothers, $5, *for Tillotson C. and N. Inst*..... 112 09
Corpus Christi. First Cong. Ch..... 1 30

CANADA, $5.00.

Unionville. Rev. Edward Ebbs ..... 5 00

SWITZERLAND, $19.31.

Geneva. Legacy of Henri Serment, by W. Serment..... 19 31

SANDWICH ISLANDS, $1,000.00.

Sandwich Islands. "A Friend,"..... 1,000 00

LEGACIES, $210.00.

Sundry Estates..... 210 00

INCOME FUND, $278.87.

Avery Fund, *for Mendi M*..... 278 87

Total for May..... 24,577 93
Total from Oct. 1st to May 31st... $150,487 84

FOR TILLOTSTON COLLEGIATE AND NORMAL INSTITUTE, AUSTIN, TEXAS.

Portland, Me. C. M. Seales, *for furnishing a room* ..... 25 00
Plainfield, N. H. Mrs. Hannah Stevens.... 25 00
Norwich, Conn. "A Friend."..... 400 00
Plainville, Conn. Mrs. Clapp..... 5 00
Thomaston, Conn. Ladies' Benev. Soc., by Mrs. Horace A. Potter, Sec., $13, and Bbl. of C..... 13 00
Watertown, Conn. Alma de F. Curtiss and Fannie E. Curtiss, by Mrs. Mary F. Curtiss ..... 100 00
LeRoy, N. Y. Miss D. A. Phillips, *for furnishing a room*..... 25 00

Total..... 593 00
Previously acknowledged from Oct. 1st to April 30th..... 4,264 71

$4,857 71

FOR MISSIONS IN AFRICA.

New Jersey. "Anti-Slavery Friend"..... 515 00
Previously acknowledged from Oct. 1st to April 30th..... 20,098 76

Total..... $20,613 76

H. W. HUBBARD, *Treas.*,
56 Reade St., N. Y.

# American Missionary Association.

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COMMUNICATIONS

relating to the work of the Association may be addressed to the Corresponding Secretary; those relating to the collecting fields to the District Secretaries; letters for the Editor of the "American Missionary," to Rev. G. D. Pike, D.D., at the New York Office.

DONATIONS AND SUBSCRIPTIONS

may be sent to H. W. Hubbard, Treasurer, 56 Reade Street, New York, or when more convenient, to either of the Branch Offices, 21 Congregational House, Boston, Mass., or 112 West Washington Street, Chicago, Ill. A payment of thirty dollars at one time constitutes a Life Member.

# Constitution of the American Missionary Association.

INCORPORATED JANUARY 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations, and diffuse a knowledge of the Holy Scriptures in our own and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided that children and others who have not professed their faith may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other co-operating bodies, each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-Presidents, a Recording Secretary, Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of not less than twelve, of which the Corresponding Secretaries shall be advisory, and the Treasurer ex officio, members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counseling, sustaining and dismissing (for just and sufficient reasons) missionaries and agents; the selection of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which shall, by a reference mutually chosen, always entertain the complaints of any aggrieved agent or missionary; and the decision of such reference shall be final.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for acts of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call, in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This society, in collecting funds, in appointing officers, agents and missionaries, and in selecting fields of labor and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Missionary bodies, churches or individuals agreeing to the principles of this society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made to this Constitution without the concurrence of two-thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted) in the regular official notifications of the meeting.

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* By evangelical sentiments, we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit; repentance, faith and holy obedience in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.

# The American Missionary Association.

## AIM AND WORK.

To preach the Gospel to the poor. It originated in a sympathy with the almost friendless slaves. Since Emancipation it has devoted its main efforts to preparing the FREEDMEN for their duties as citizens and Christians in America and as missionaries in Africa. As closely related to this, it seeks to benefit the caste-persecuted CHINESE in America, and to co-operate with the Government in its humane and Christian policy towards the INDIANS. It has also a mission in AFRICA.

## STATISTICS.

CHURCHES: *In the South*—In Va., 1; N. C., 6; S. C., 2; Ga., 13; Ky., 6; Tenn., 4, Ala., 14; La., 17; Miss., 4; Texas, 6. *Africa*, 2. *Among the Indians*, 1. Total 76.

INSTITUTIONS FOUNDED, FOSTERED OR SUSTAINED IN THE SOUTH.—*Chartered:* Hampton, Va.; Berea, Ky.; Talladega, Ala., Atlanta, Ga.; Nashville, Tenn.; Tougaloo, Miss.; New Orleans, La.; and Austin, Texas, 8. *Graded or Normal Schools:* at Wilmington, Raleigh, N. C.; Charleston, Greenwood, S. C.; Savannah, Macon, Atlanta, Ga.; Montgomery, Mobile, Athens, Selma, Ala.; Memphis, Tenn., 12. *Other Schools*, 31. Total 51.

TEACHERS, MISSIONARIES AND ASSISTANTS.—Among the Freedmen, 284; among the Chinese, 22; among the Indians, 11; in Africa, 13. Total, 330. STUDENTS—In Theology, 102; Law, 23; in College Course, 75; in other studies, 7,852. Total, 8,052. Scholars taught by former pupils of our schools, estimated at 150,000. INDIANS under the care of the Association, 13,000.

## WANTS.

1. A steady INCREASE of regular income to keep pace with the growing work. This increase can only be reached by *regular* and *larger* contributions from the churches—the feeble as well as the strong.

2. ADDITIONAL BUILDINGS for our higher educational institutions, to accommodate the increasing numbers of students; MEETING HOUSES for the new churches we are organizing; MORE MINISTERS, cultured and pious, for these churches.

3. HELP FOR YOUNG MEN, to be educated as ministers here and missionaries to Africa—a pressing want.

Before sending boxes, always correspond with the nearest A. M. A. office, as below:

NEW YORK....H. W. Hubbard, Esq., Treasurer, 56 Reade Street.
BOSTON.....Rev. C. L. Woodworth, Dis't Sec., Room 21 Congregational House.
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## MAGAZINE.

This Magazine will be sent, gratuitously, if desired, to the Missionaries of the Association; to Life Members; to all clergymen who take up collections for the Association; to Superintendents of Sabbath Schools; to College Libraries; to Theological Seminaries; to Societies of Inquiry on Missions; and to every donor who does not prefer to take it as a subscriber, and contributes in a year not less than five dollars.

Those who wish to remember the AMERICAN MISSIONARY ASSOCIATION in their last Will and Testament, are earnestly requested to use the following

## FORM OF A BEQUEST.

"I BEQUEATH to my executor (or executors) the sum of——dollars in trust, to pay the same in——days after my decease to the person who, when the same is payable, shall act as Treasurer of the 'American Missionary Association' of New York City, to be applied, under the direction of the Executive Committee of the Association, to its charitable uses and purposes."

The will should be attested by three witnesses [in some States three are required—in other States only two], who should write against their names, their places of residence [if in cities, their street and number]. The following form of attestation will answer for every State in the Union: "Signed, sealed, published and declared by the said [A. B.] as his last Will and Testament, in presence of us, who, at the request of the said A. B., and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." In some States it is required that the Will should be made at least two months before the death of the testator.